SHŌBŌGENZŌ
THE TRUE DHARMA-EYE TREASURY
VOLUME II

BDK English Tripiṭaka Series

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Volume II

(Taishō Volume 82, Number 2582)

Translated from the Japanese

by

Gudo Wafu Nishijima
and
Chodo Cross

Numata Center
for Buddhist Translation and Research
2008

Gudo Nishijima was born in Yokohama, Japan, in 1919, and graduated from Tokyo University in 1946. In 1940 he first met Master Kōdō Sawaki, whose teaching he received until the master's death in 1965. During this time he combined the daily practice of zazen and study of the Shōbōgenzō *with a career at the Japanese Ministry of Finance and at a securities financing company. In 1973 he became a priest under the late Master Renpo Niwa, and in 1977 he received transmission of the Dharma from Master Niwa (who subsequently became abbot of Eiheiji). Shortly thereafter Nishijima became a consultant to the Ida Ryogokudo company, and in 1987 established the Ida Ryogokudo Zazen Dōjō in Ichikawa City near Tokyo. He continues to give instruction in zazen and lectures, in Japanese and in English, on Master Dōgen's works in Tokyo and Osaka and at the Tokei-in Temple in Shizuoka Prefecture.*

Chodo Cross was born in Birmingham, England, in 1959. He went to Japan in 1982, after graduating from Sheffield University, met Nishijima Roshi in June 1982, and received the Buddhist precepts in May 1983. In 1994 he returned to England to train as a teacher of the FM Alexander Technique. He formally received the Dharma in 1998 and in the following year established the Middle Way Re-education Centre (www.the-middle-way.org).

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A Message on the Publication of the English Tripiṭaka

The Buddhist canon is said to contain eighty-four thousand diffierent teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West, this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

NUMATA Yehan
Founder of the English
Tripiṭaka Project

August 7, 1991

Editorial Foreword

In January 1982, Dr. NUMATA Yehan, the founder of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), decided to begin the monumental task of translating the complete Taishō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year, the Translation Committee of the English Tripiṭaka was officially convened.

The initial Committee consisted of the following members: (late) HANAYAMA Shōyū (Chairperson), (late) BANDŌ Shōjun, ISHIGAMI Zennō, (late) KAMATA Shigeo, KANAOKA Shūyū, MAYEDA Sengaku, NARA Yasuaki, (late) SAYEKI Shinkō, (late) SHIOIRI Ryōtatsu, TAMARU Noriyoshi, (late) TAMURA Kwansei, URYŪZU Ryūshin, and YUYAMA Akira. Assistant members of the Committee were as follows: KANAZAWA Atsushi, WATANABE Shōgo, Rolf Giebel of New Zealand, and Rudy Smet of Belgium.

After holding planning meetings on a monthly basis, the Committee selected one hundred thirty-nine texts for the First Series of translations, an estimated one hundred printed volumes in all. The texts selected are not necessarily limited to those originally written in India but also include works written or composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published.

Frankly speaking, it will take perhaps one hundred years or more to accomplish the English translation of the complete Chinese and Japanese texts, for they consist of thousands of works. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue unto completion, even after all its present members have passed away.

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven, entrusting his son, Mr. NUMATA Toshihide, with the continuation and completion of the Translation Project. The Committee also lost its able and devoted Chairperson,

Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. After these severe blows, the Committee elected me, then Vice President of Musashino Women's College, to be the Chair in October 1995. The Committee has renewed its determination to carry out the noble intention of Dr. NUMATA, under the leadership of Mr. NUMATA Toshihide.

The present members of the Committee are MAYEDA Sengaku (Chairperson), ISHIGAMI Zennō, ICHISHIMA Shōshin, KANAOKA Shūyū, NARA Yasuaki, TAMARU Noriyoshi, Kenneth K. Tanaka, URYŪZU Ryūshin, YUYAMA Akira, WATANABE Shōgo, and assistant member YONEZAWA Yoshiyasu.

The Numata Center for Buddhist Translation and Research was established in November 1984, in Berkeley, California, U.S.A., to assist in the publication of the BDK English Tripiṭaka First Series. The Publication Committee was organized at the Numata Center in December 1991. Since then the publication of all the volumes has been and will continue to be conducted under the supervision of this Committee in close cooperation with the Editorial Committee in Tokyo.

MAYEDA Sengaku
Chairperson
Editorial Committee of
the BDK English Tripiṭaka

Publisher's Foreword

On behalf of the Publication Committee, I am happy to present this contribution to the BDK English Tripiṭaka Series. The initial translation and editing of the Buddhist scripture found here were performed under the direction of the Editorial Committee in Tokyo, Japan, chaired by Professor Sengaku Mayeda, Professor Emeritus of Musashino University. The Publication Committee members then put this volume through a rigorous succession of editorial and bookmaking efforts.

Both the Editorial Committee in Tokyo and the Publication Committee in Berkeley are dedicated to the production of clear, readable English texts of the Buddhist canon. The members of both committees and associated staff work to honor the deep faith, spirit, and concern of the late Reverend Dr. Yehan Numata, who founded the BDK English Tripiṭaka Series in order to disseminate Buddhist teachings throughout the world.

The long-term goal of our project is the translation and publication of the one hundred-volume Taishō edition of the Chinese Buddhist canon, plus a few influential extracanonical Japanese Buddhist texts. The list of texts selected for the First Series of this translation project is given at the end of each volume.

As Chair of the Publication Committee, I am deeply honored to serve in the post formerly held by the late Dr. Philip B. Yampolsky, who was so good to me during his lifetime; the esteemed Dr. Kenneth K. Inada, who has had such a great impact on Buddhist studies in the United States; and the beloved late Dr. Francis H. Cook, a dear friend and colleague.

In conclusion, let me thank the members of the Publication Committee for the efforts they have undertaken in preparing this volume for publication: Senior Editor Marianne Dresser, Dr. Hudaya Kandahjaya, Dr. Eisho Nasu, Reverend Kiyoshi Yamashita, and Reverend Brian Nagata, President of the Numata Center for Buddhist Translation and Research.

John R. McRae
Chairperson
Publication Committee

Note on the BDK English Tripiṭaka Series Reprint Edition

After due consideration, the Editorial Committee of the BDK English Tripiṭaka Series chose to reprint the translation of Dōgen's *Shōbōgenzō* by Gudo Wafu Nishijima and Chodo Cross (originally published under the title *Master Dogen's Shobogenzo, Books 1–4,* by Windbell Publications, 1994–1999) in order to make more widely available this exemplary translation of this important text. Volume I of this edition of *Shōbōgenzō: The True Dharma-eye Treasury* was published in November 2007. The remaining volumes III and IV will be published in sequence in 2008.

Aside from the minor stylistic changes and the romanization of all Chinese and Japanese characters in adherence to the publishing guidelines of the BDK English Tripiṭaka Series, this edition reproduces as closely as possible the original translation.

Contents

Translators' Introduction

Preface

by Gudo Wafu Nishijima

The *Shōbōgenzō* was written by Dōgen in the thirteenth century. I think that reading the *Shōbōgenzō* is the best way to come to an exact understanding of Buddhist theory, for Dōgen was outstanding in his ability to understand and explain Buddhism rationally.

Of course, Dōgen did not depart from traditional Buddhist thought. However at the same time, his thought as expressed in the *Shōbōgenzō* follows his own unique method of presentation. If we understand this method, the *Shōbōgenzō* would not be difficult to read. But unless we understand his method of thinking, it would be impossible for us to understand what Dōgen is trying to say in the *Shōbōgenzō*.

Buddhists revere the Buddha, Dharma, and Sangha. Buddha means Gautama Buddha. Sangha means those people who pursue Gautama Buddha's truth. Dharma means reality. Dōgen's unique method of thought was his way of explaining the Dharma.

Basically, he looks at a problem from two sides, and then tries to synthesize the two viewpoints into a middle way. This method has similarities with the dialectic method in Western philosophy, particularly as used by Hegel and Marx. Hegel's dialectic, however, is based on belief in spirit, and Marx's dialectic is based on belief in matter. Dōgen, through the Buddhist dialectic, wants to lead us away from thoughts based on belief in spirit and matter.

Dōgen recognized the existence of something that is different from thought; that is, reality in action. Action is completely different from intellectual thought and completely different from the perceptions of our senses. So Dōgen's method of thinking is based on action and, because of that, it has some unique characteristics.

First, Dōgen recognized that things we usually separate in our minds are, in action, one reality. To express this oneness of subject and object Dōgen says, for example:

> If a human being, even for a single moment, manifests the Buddha's posture in the three forms of conduct, while [that person] sits up straight in *samādhi,* the entire world of Dharma assumes the Buddha's posture and the whole of space becomes the state of realization.

This sentence, taken from the *Bendōwa* chapter (Chapter One), is not illogical but it reflects a new kind of logic.

Secondly, Dōgen recognized that in action, the only time that really exists is the moment of the present, and the only place that really exists is this place. So the present moment and this place—the here and now—are very important concepts in Dōgen's philosophy of action.

The philosophy of action is not unique to Dōgen; this idea was also the center of Gautama Buddha's thought. All the Buddhist patriarchs of ancient India and China relied upon this theory and realized Buddhism itself. They also recognized the oneness of reality, the importance of the present moment, and the importance of this place.

But explanations of reality are only explanations. In the *Shōbōgenzō,* after he had explained a problem on the basis of action, Dōgen wanted to point the reader into the realm of action itself. To do this, he sometimes used poems, he sometimes used old Buddhist stories that suggest reality, and he sometimes used symbolic expressions.

So the chapters of the *Shōbōgenzō* usually follow a four-phased pattern. First Dōgen picks up and outlines a Buddhist idea. In the second phase, he examines the idea very objectively or concretely, in order to defeat idealistic or intellectual interpretations of it. In the third phase, Dōgen's expression becomes even more concrete, practical, and realistic, relying on the philosophy of action. And in the fourth phase, Dōgen tries to suggest reality with words. Ultimately, these trials are only trials. But we can feel something that can be called reality in his sincere trials when we reach the end of each chapter.

I think this four-phased pattern is related with the Four Noble Truths preached by Gautama Buddha in his first lecture. By realizing Dōgen's method

of thinking, we can come to realize the true meaning of Gautama Buddha's Four Noble Truths. This is why we persevere in studying the *Shōbōgenzō.*

Notes on the Translation
by Chodo Cross

Source Text

The source text for Chapters Twenty-two to Forty-one is contained in volumes four to six of Nishijima Roshi's twelve-volume *Gendaigo-yaku-shōbōgenzō* (*Shōbōgenzō in Modern Japanese*). The *Gendaigo-yaku-shōbōgenzō* contains Dōgen's original text, notes on the text, and the text rendered into modern Japanese. Reference numbers enclosed in brackets at the beginning of some paragraphs of this translation refer to corresponding page numbers in the *Gendaigo-yaku-shōbōgenzō,* and much of the material reproduced in the notes comes from the *Gendaigo-yaku-shōbōgenzō.*

The *Gendaigo-yaku-shōbōgenzō* is based upon the ninety-five–chapter edition of the *Shōbōgenzō,* which was arranged in chronological order by Master Hangyō Kōzen sometime between 1688 and 1703. The ninety-five–chapter edition is the most comprehensive single edition, including important chapters such as *Bendōwa* (Chapter One, Vol. I) and *Hokke-ten-hokke* (Chapter Seventeen, Vol. I) that do not appear in other editions. Furthermore, it was the first edition to be printed with woodblocks, in the Bunka era (1804–1818), and so the content was fixed at that time. The original woodblocks are still preserved at Eiheiji, the temple in Fukui prefecture that Dōgen founded.

Sanskrit Terms

As a rule, Sanskrit words such as *samādhi* (the balanced state), *prajñā* (real wisdom), and *bhikṣu* (monk), which Dōgen reproduces phonetically with Chinese characters, read in Japanese as *zanmai, hannya,* and *biku,* have been retained in Sanskrit form.

In addition, some Chinese characters representing the meaning of Sanskrit terms that will already be familiar to readers (or which will become familiar in the course of reading the *Shōbōgenzō*) have been returned to Sanskrit. Examples are *hō* ("reality," "law," "method," "things and phenomena"), usually translated as "Dharma" or "*dharma*s"; *nyorai* ("Thus-come"), always translated as "Tathāgata"; and *shōmon* ("voice-hearer"), always translated as *"śrāvaka."*

The Glossary of Sanskrit Terms includes all Sanskrit terms appearing in this volume not included in the Glossary of Sanskrit Terms in Volume I.

Chinese Proper Nouns

In general Chinese proper nouns have been romanized according to their Japanese pronunciation—as Dōgen would have pronounced them for a Japanese audience. Thus, we have let the romanization of all names of Chinese masters follow the Japanese pronunciation, while also adding an appendix showing the Chinese romanization of Chinese masters' names.

Chinese Text

Dōgen wrote the *Shōbōgenzō* in Japanese, that is to say, using a combination of Chinese characters (squared ideograms usually consisting of many strokes) and the Japanese phonetic alphabet which is more abbreviated. Chinese of course is written in Chinese characters only. Therefore when Dōgen quotes a passage, or borrows a phrase, from a Chinese text—as he very often does—it is readily apparent to the eye as a string of Chinese ideograms uninterrupted by Japanese squiggles. We attempted to mirror this effect, to some degree, by using italics for such passages and phrases. (Editorial Note: In this BDK English Tripiṭaka Series edition, all such passages appear in quotemarks. Also, in adherence to the publishing guidelines of the BDK English Tripiṭaka Series, all Chinese characters have been omitted in this reprint edition. Interested readers may consult the original Windbell Publications edition, *Master Dogen's Shobogenzo, Books 1–4*.)

The Meaning of *Shōbōgenzō,* "True Dharma-eye Treasury"

Shō means "right" or "true." *Hō,* "law," represents the Sanskrit "Dharma." All of us belong to something that, prior to our naming it or thinking about it, is already there. And it already belongs to us. "Dharma" is one name for what is already there.

Hōgen, "Dharma-eye," represents the direct experience of what is already there. Because the Dharma is prior to thinking, it must be directly experienced by a faculty that is other than thinking. *Gen,* "eye," represents this direct experience that is other than thinking.

Shōbōgen, "true Dharma-eye," therefore describes the right experience of what is already there.

Zō, "storehouse" or "treasury," suggests something that contains and preserves the right experience of what is already there. Thus, Nishijima Roshi has interpreted *Shōbōgenzō,* "true Dharma-eye treasury," as an expression of zazen itself.

Any virtue that this translation has stems entirely from the profoundly philosophical mind, the imperturbable balance, and the irrepressible optimisim and energy of Nishijima Roshi.

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VOLUME II

by

Dōgen

[Chapter Twenty-two]

Busshō 91c7

The Buddha-nature

Translator's Note: Butsu *means* buddha *and* shō *means nature, so* busshō *means buddha-nature. The Chinese characters read in Japanese as* busshō *represent the meaning of the Sanskrit word* buddhatva, *or buddha-nature; this was usually understood as the potential we have to attain the truth, or as something which we have inherently and which grows naturally day by day. But Master Dōgen was not satisfied by such interpretations. In his view, the buddha-nature is neither a potential nor a natural attribute, but a state or condition of body and mind at a present moment. Therefore, he saw the buddha-nature neither as something that we might realize in the future, nor as something that we have inherently in our body and mind. From this standpoint, Master Dōgen affirmed and at the same time denied the proposition "We all have the buddha-nature." He also affirmed and at the same time denied the proposition "We all don't have the buddha-nature." At first sight, these views appear contradictory, but through his dialectic explanation of the buddha-nature in this chapter, Master Dōgen succeeded in interpreting the concept of the buddha-nature from the standpoint of action or reality.*

[4] Śākyamuni Buddha says:

> All living beings totally have[1] the buddha-nature:
> The Tathāgata abides [in them] constantly, without changing at all.[2]

This is the turning of the Dharma wheel, as a lion's roar, of our Great Master Śākyamuni. At the same time it is the brains and eyes of all the buddhas and all the patriarchs. It has been learned in practice for two thousand one hundred and ninety years (it now being the second year of the Japanese era of Ninji),[3] through barely fifty generations of rightful successors (until the late Master Tendō Nyojō).[4] Twenty-eight patriarchs in India[5] have dwelled in it and maintained it from one generation to the next. Twenty-three patriarchs in China[6]

have dwelled in it and maintained it from one age to the next. The Buddhist patriarchs in the ten directions have each dwelled in it and maintained it. What is the point of the World-honored One's words that "All living beings totally exist as the buddha-nature"? It is the words "This is something ineffable coming like this"[7] turning the Dharma wheel. Those called "living beings," or called "the sentient," or called "all forms of life," or called "all creatures," are living beings and are all forms of existence. In short, "total existence" is "the buddha-nature," and the perfect totality of "total existence" is called "living beings." At just this moment, the inside and outside of living beings are the "total existence" of "the buddha-nature." The state is more than only the skin, flesh, bones, and marrow that are transmitted one-to-one, because "you have got" my skin, flesh, bones, and marrow.[8] Remember, the "existence" [described] now, which is "totally possessed" by "the buddha-nature," is beyond the "existence" of existence and nonexistence. "Total existence" is the Buddha's words, the Buddha's tongue, the Buddhist patriarchs' eyes, and the nostrils of a patch-robed monk. The words "total existence" are utterly beyond beginning existence,
92a tence, beyond original existence, beyond fine existence, and so on. How much less could they describe conditioned existence or illusory existence? They are not connected with "mind and circumstances" or with "essence and form" and the like. This being so, object-and-subject as "living beings-and-total existence" is completely beyond ability based on karmic accumulation, beyond the random occurrence of circumstances, beyond accordance with the Dharma, and beyond mystical powers and practice and experience. If the total existence of living beings were [ability] based on karmic accumulation, were the random occurrence of circumstances, were accordance with the Dharma, and so on, then the saints' experience of the truth, the buddhas' state of *bodhi,* and the Buddhist patriarchs' eyes would also be ability based on karmic accumulation, the occurrence of circumstances, and accordance with the Dharma. That is not so. The whole universe is utterly without objective molecules: here and now there is no second person at all. [At the same time] "No person has ever recognized the direct cutting of the root"; for "When does the busy movement of karmic consciousness ever cease?"[9] [Total existence] is beyond existence that arises through random circumstances; for "The entire universe has never been hidden."[10] "The entire universe has never been hidden" does not necessarily mean that the substantial world is existence itself. [At the same time] "The

entire universe is my possession" is the wrong view of non-Buddhists. [Total existence] is beyond originally existing existence; for "it pervades the eternal past and pervades the eternal present." It is beyond newly appearing existence; for "it does not accept a single molecule." It is beyond separate instances of existence; for it is inclusive perception. It is beyond the "existence" of "beginningless existence"; for "it is something ineffable coming like this." It is beyond the "existence" of "newly arising existence"; for "the everyday mind is the truth."[11] Remember, in the midst of total existence it is difficult for living beings to meet easy convenience. When understanding of total existence is like this, total existence is the state of penetrating to the substance and getting free.

[10] Hearing the word "buddha-nature," many students have misunderstood it to be like the "self" described by the non-Buddhist Senika.[12] This is because they do not meet people, they do not meet themselves, and they do not meet with a teacher. They vacantly consider mind, will, or consciousness—which is the movement of wind and fire[13]—to be the buddha-nature's enlightened knowing and enlightened understanding. Who has ever said that enlightened knowing and enlightened understanding are present in the buddha-nature? Those who realize enlightenment, those who know, are buddhas, but the buddha-nature is beyond enlightened knowing and enlightened understanding. Moreover, in describing the buddhas as "those who realize and those 92b
who know," we are not describing the wrong views randomly expressed by those others as realization and knowing. And we are not describing the movement of wind and fire as realization and knowing.[14] One or two concrete manifestations of a buddha or concrete manifestations of a patriarch are just realization and knowing. For many ages venerable predecessors have been to India and back and have instructed human beings and gods. From the Han to the Song dynasties they have been as [numerous as] rice plants, flax plants, bamboo, and reeds, but many of them have considered the movement of wind and fire to be the knowing and realization of the buddha-nature. It is pitiful that, because their pursuit of the truth became further and further removed, they are guilty of this error. Later students and beginners in Buddhism today should not be like that. We learn realization and knowing, but realization and knowing are beyond movement. We learn movement, but movement is not "the state like this."[15] If we are able to understand real movement, we will be able to understand real knowing and understanding. Buddha and nature have

arrived at that place and have arrived at this place.[16] The buddha-nature is always total existence, for total existence is the buddha-nature. Total existence is not smashed into hundreds of bits and pieces, and total existence is not a single rail of iron. Because it is the holding up of a fist, it is beyond large and small. What already has been called "the buddha-nature" should not be equated with "saints" and should not be equated with "the buddha-nature." [But] there is one group that thinks as follows: "The buddha-nature is like the seed of a plant or a tree. As the rain of Dharma waters it again and again, its buds and sprouts begin to grow. Then twigs, leaves, flowers, and fruit abound, and the fruit once more bears seeds." Views like this are the sentimental thinking of the common person. If we do hold such views, we should investigate that seeds, and flowers and fruits, are all separate instances of the naked mind.[17] In fruits there are seeds. The seeds, though unseen, produce roots, stalks, and so on. Though they do not gather anything to themselves, they grow into a
92c profusion of twigs, branches, and trunks. They are beyond discussion of inside and outside; and in time, past and present, they are not void.[18] Thus, even if we rely on the view of the common person, roots, stalks, branches, and leaves may all be the buddha-nature that is born with them, which dies with them, and which is just the same as their total existence.

[14] The Buddha says,

> Wanting to know the meaning of the buddha-nature,
> We should just reflect[19] real time, causes and circumstances.
> When the time has come,
> The buddha-nature is manifest before us.[20]

This "wanting to know the meaning of the buddha-nature" does not only mean knowing. It means wanting to practice it, wanting to experience it, wanting to preach it, and wanting to forget it. Such preaching, practicing, experiencing, forgetting, misunderstanding, not misunderstanding, and so on are all "the causes and circumstances of real time." To reflect "the causes and circumstances of real time" is to reflect using "the causes and circumstances of real time"; it is mutual reflection through a whisk, a staff, and so on. On the basis of "imperfect wisdom," "faultless wisdom," or the wisdom of "original awakening," "fresh awakening," "free awakening," "right awakening," and so on, ["the causes and circumstances of real time"] can never

be reflected. “Just reflecting” is not connected with the subject that reflects or the object of reflection and it should not be equated with right reflection, wrong reflection, and the like: it is “just reflection” here and now. Because it is “just reflection” here and now it is beyond subjective reflection and it is beyond objective reflection. It is the oneness of “real time and causes and circumstances” itself; it is transcendence of “causes and circumstances”; it is the buddha-nature itself—the buddha-nature rid of its own substance; it is Buddha as Buddha himself; and it is the natural function as the natural function itself. People in many ages from the ancient past to the present have thought that the words “when the time has come. . .” are about waiting for a time in the future when the buddha-nature might be manifest before us. [They think that,] continuing their practice with this attitude, they will naturally meet the time when the buddha-nature is manifest before them. They say that, because the time has not come, even if they visit a teacher and ask for Dharma, and even if they pursue the truth and make effort, [the buddha-nature] is not manifest before them. Taking such a view they vainly return to the world of crimson dust[21] and vacantly stare at the Milky Way. People 93a
like this may be a variety of naturalistic non-Buddhists. The words “Wanting to know the meaning of the buddha-nature” mean, for example, “Really knowing the meaning of the buddha-nature just here and now.”[22] “Should just reflect real time, causes and circumstances” means “Know causes and circumstances as real time, just here and now!” If you want to know this “buddha-nature,” remember, “causes and circumstances as real time” are just it. “When the time has come” means “The time has come already! What could there be to doubt?” Even if there is a time of doubt, I leave it as it is—it is the buddha-nature returning to me. Remember, “the time having come” describes not spending any time in vain through the twelve hours: “when it has come” is like saying “it has come already.” And because “the time has come,” “buddha-nature” does not arrive. Thus, now that the time has come, this is just the manifestation before us of the buddha-nature, whose truth, in other words, is self-evident. In summary, there has never been any time that was not time having come, nor any buddha-nature that was not the buddha-nature manifesting itself before us.

[19] The twelfth patriarch, Venerable Aśvaghoṣa, in preaching the ocean of buddha-nature to the thirteenth patriarch,[23] says,

The mountains, rivers, and the earth,
All relying on it, are constructed.
Samādhi and the six powers
Depending upon it, manifest themselves.[24]

So these mountains, rivers, and earth are all the ocean of buddha-nature. As to the meaning of "All relying on it, are constructed," just the moment of construction itself is the mountains, rivers, and earth. He has actually said "All are constructed relying on it"; remember, the concrete form of the ocean of buddha-nature is like this: it should never be related with inside, outside, and middle. This being so, to look at mountains and rivers is to look at the buddha-nature. And to look at the buddha-nature is to look at a donkey's jaw or a horse's nose. We understand, and we transcend the understanding, that "all rely" means total reliance, and reliance on the total.[25] "*Samādhi* and the six powers manifest themselves depending upon this." Remember, the man-
93b ifestation, the coming into the present, of the various states of *samādhi,* is in the same state of "all relying on the buddha-nature." The "dependence upon this," and the nondependence upon this, of all six powers, are both in the state of "all relying on the buddha-nature." "The six mystical powers" are not merely the six mystical powers mentioned in the Āgama sutras.[26] "Six" describes "three and three before and three and three behind"[27] as the six mystical-power *pāramitā*s.[28] So do not investigate the six mystical powers as "Clear, clear are the hundred things; clear, clear is the will of the Buddhist patriarchs."[29] Even if the six mystical powers hold us back, they are still governed by the ocean of buddha-nature.

[22] The Fifth Patriarch, Zen Master Daiman,[30] is a man from Ōbai in the Kishū district.[31] Born without a father, he attains the truth as a child. Thereafter he becomes "the one who practices the truth by planting pine trees." Originally he plants pine trees on Seizan in the Kishū district. The Fourth Patriarch happens to visit there, and he tells the practitioner, "I would like to transmit the Dharma to you. But you are already too old. If you return [to this world] I will wait for you." Master [Daiman] agrees. At last he is conceived in the womb of a daughter of the Shū family, who, the story goes, abandons [the baby] in the dirty water of a harbor. A mystical being protects him, and no harm comes to him for seven days. Then [the family] retrieves [the baby] and looks after him. When the boy reaches seven years of age,

on a street in Ōbai he meets the Fourth Patriarch, Zen Master Daii.[32] The patriarch sees that, though only a small child, the master has an exceptionally shaped skull, and he is no ordinary child. When the patriarch meets him, he asks, "What is your name?"

The master answers, "I have a name, but it is not an ordinary name."

The patriarch says, "What name is it?"

The master answers, "It is buddha-nature."

The patriarch says, "You are without the buddha-nature."

The master replies, "The buddha-nature is emptiness, so we call it being without."

The [Fourth] Patriarch recognizes that he is a vessel of the Dharma and makes him into an attendant monk. Later [the Fourth Patriarch] transmits to him the right-Dharma-eye treasury. [The Fifth Patriarch] lives on the East Mountain of Ōbai, mightily promoting the profound customs.

[25] Thus, when we thoroughly investigate the words of these ancestral masters, there is meaning in the Fourth Patriarch's saying "What is your name?"[33] In the past there were people [described as] "A person of 'What' country" and there were names [described as] "a 'What' name"—[one person] was stating to another, "Your name is 'What'!"[34] It was like saying, for example, "I am like that, and you are also like that."[35]

The Fifth Patriarch says, "I have a name, but it is not an ordinary name." In other words, "Existence is the name"[36]—not an ordinary name, for an ordi- 93c
nary name is not right for "existence here and now."[37]

In the Fourth Patriarch's words, "What name is it?",[38] "What" means "This," and he has dealt with "This" as "What," which is a name. The realization of "What" is based on "This," and the realization of "This" is the function of "What." The "name" is "This," and is "What." We make it into mugwort tea, make it into green tea, and make it into everyday tea and meals.

The Fifth Patriarch says, "It is buddha-nature." The point here is that "This" is "the buddha-nature." Because it is "What," it is in the state of "buddha." How could the investigation of "This" have been limited to naming it "What"? Even when "This" is not right,[39] it is already "the buddha-nature." Thus, "This" is "What," and it is "buddha"; and at the same time, when it has become free and has been bared, it is always a "name." Just such a name is Shū. But it is not received from a father, it is not received from a

grandfather, and it is not the duplication of a mother's family name. How could it be equated with a bystander?[40]

The Fourth Patriarch says, "You are without the buddha-nature." These words proclaim that "You are not just anyone, and I leave [your name] up to you, but, being without, you are the buddha-nature!"[41] Remember the following, and learn it: At what moment of the present can we be "without" "the buddha-nature"? Is it that at the start of Buddhist life[42] we are "without" "the buddha-nature"? Is it that in the ascendant state of Buddha we are "without" "the buddha-nature"? Do not shut out clarification of the seven directions, and do not grope for attainment of the eight directions! "Being without the buddha-nature" can be learned, for example, as a moment of *samādhi*. We should ask, and should assert, whether when the buddha-nature becomes buddha it is "without the buddha-nature," and when the buddha-nature first establishes the mind it is "without the buddha-nature." We should make outdoor pillars ask, we should ask outdoor pillars, and we should make the buddha-nature ask this question. Thus, the words "being without the buddha-nature" can be heard
94a coming from the distant room of the Fourth Patriarch. They are seen and heard in Ōbai, they are spread throughout Jōshū district, and they are exalted on Daii [Mountain].[43] We must unfailingly apply ourselves to the words "being without the buddha-nature." Do not be hesitant. Though we should trace an outline of "being without the buddha-nature," it has the standard that is "What," the real time that is "You," the devotion to the moment that is "This," and the name, common to all, that is "Shū": it is direct pursuit itself.

The Fifth Patriarch says, "The buddha-nature is emptiness,[44] so we call it being without."[45] This clearly expresses that "emptiness" is not nonexistence.[46] To express that the buddha-nature is emptiness, we do not say it is half a pound and we do not say it is eight ounces, but we use the words "being without." We do not call it "emptiness" because it is void, and we do not call it "being without" because it does not exist; because the buddha-nature is emptiness, we call it "being without."[47] So real instances of "being without" are the standard for expressing "emptiness," and "emptiness" has the power to express "being without." This emptiness is beyond the emptiness of "matter is just emptiness."[48] [At the same time,] "matter is just emptiness" describes neither matter being forcibly made into emptiness nor emptiness being divided up to produce matter. It may describe emptiness in which emptiness is just

emptiness. "Emptiness in which emptiness is just emptiness" describes "one stone in space."[49] This being so, the Fourth Patriarch and the Fifth Patriarch pose questions and make assertions about the buddha-nature being without, about the buddha-nature as emptiness, and about the buddha-nature as existence.

[31] When the Sixth Patriarch in China, Zen Master Daikan of Sōkeizan,[50] first visited Ōbaizan, the Fifth Patriarch,[51] the story goes, asks him, "Where are you from?"

The Sixth Patriarch says, "I am a man from south of the Peaks."[52]

The Fifth Patriarch says, "What do you want to get by coming here?"

The Sixth Patriarch says, "I want to become buddha."

The Fifth Patriarch says, "A man from south of the Peaks is without the buddha-nature. How can you expect to become buddha?"[53]

[32] These words "A man from south of the Peaks is without the buddha-nature" do not mean that a man from south of the Peaks does not have the buddha-nature, and do not mean that a man from south of the Peaks has the buddha-nature. They mean that the man from south of the Peaks, being with- 94b
out, is the buddha-nature. "How can you expect to become buddha?" means "What kind of becoming buddha are you expecting?" Generally, the past masters who have clarified the truth of the buddha-nature are few. It is beyond the various teachings of the Āgama sutras and it cannot be known by teachers of sutras and commentaries: it is transmitted one-to-one by none other than the descendants of the Buddhist Patriarch. The truth of the buddha-nature is that we are not equipped with the buddha-nature before we realize the state of buddha; we are equipped with it following realization of the state of buddha. The buddha-nature and realization of buddha inevitably experience the same state together. We should thoroughly investigate and consider this truth. We should consider it and learn it in practice for thirty years or twenty years. It is not understood by [bodhisattvas] in the ten sacred stages or the three clever stages. To say "living beings have the buddha-nature," or "living beings are without the buddha-nature," is this truth. To learn in practice that [the buddha-nature] is something that is present following realization of buddha, is accurate and true. [Teaching] that is not learned like this is not the Buddha-Dharma. Without being learned like this, the Buddha-Dharma could not have reached us today. Without clarifying this truth we neither clarify, nor see and hear, the

realization of buddha. This is why the Fifth Patriarch, in teaching the other, tells him, "People[54] from south of the Peaks, being without, are the buddha-nature."[55] When we first meet Buddha and hear the Dharma, [the teaching] that is difficult to get and difficult to hear is "Living beings, being without, are the buddha-nature." In "sometimes following [good] counselors and sometimes following the sutras," what we should be glad to hear is "Living beings, being without, are the buddha-nature." Those who are not satisfied in seeing, hearing, realizing, and knowing that "All living beings, being without, are the buddha-nature," have never seen, heard, realized, or known the buddha-nature. When the Sixth Patriarch earnestly seeks to become buddha, the Fifth Patriarch is able to make the Sixth Patriarch become buddha—without any other expression and without any other skillful means—just by saying "A man from south of the Peaks, being without, is the buddha-nature." Remember, saying
94c and hearing the words "being without the buddha-nature" is the direct path to becoming buddha. In sum, just at the moment of "being without the buddha-nature," we become buddha at once. Those who have neither seen and heard nor expressed "being without the buddha-nature" have not become buddha.

[35] The Sixth Patriarch says,[56] "People have south and north, but the buddha-nature is without south and north." We should take this expression and make effort to get inside the words. We should reflect on the words "south and north" with naked mind. The words of the Sixth Patriarch's expression of the truth have meaning in them: they include a point of view that "People become buddha, but the buddha-nature cannot become buddha"—does the Sixth Patriarch recognize this or not? Receiving a fraction of the superlative power of restriction[57] present in the expression of the truth "being without the buddha-nature," as expressed by the Fourth Patriarch and the Fifth Patriarch, Kāśyapa Buddha and Śākyamuni Buddha and other buddhas possess the ability, in becoming buddha and in preaching Dharma, to express "totally having the buddha-nature." How could the "having" of "totally having" not receive the Dharma from the "being without" in which there is no "being without"? So the words "being without the buddha-nature" can be heard coming from the distant rooms of the Fourth Patriarch and the Fifth Patriarch. At this time, if the Sixth Patriarch were a person of the fact, he would strive to consider these words "being without the buddha-nature." Setting aside for a while the "being without" of "having and being without," he should ask, "Just what is

the buddha-nature?" He should inquire, "What concrete thing is the buddha-nature?" People today also, when they have heard of the buddha-nature, do not ask further, "What is the buddha-nature?" They seem only to discuss the meaning of the buddha-nature's existence, nonexistence, and so on. This is too hasty. In sum, the "being without" that belongs to various denials of existence should be studied under the "being without" of "being without the buddha-nature." We should sift through two times and three times, for long ages, the Sixth Patriarch's words, "People have south and north, but the buddha-nature is without south and north." Power may be present just in the sieve.[58] We should quietly take up and let go of the Sixth Patriarch's words 95a
"People have south and north, but the buddha-nature is without south and north." Stupid people think, "The human world has south and north because it is hindered by physical substance, whereas the buddha-nature, being void and dissolute, is beyond discussion of south and north." Those who guess that the Sixth Patriarch said this may be powerless dimwits. Casting aside this wrong understanding, we should directly proceed with diligent practice.

[38] The Sixth Patriarch preaches to disciple Gyōshō,[59] "That without constancy is the buddha-nature. That which has constancy is the mind that divides all *dharma*s into good and bad."[60]

"That without constancy"[61] expressed by the Sixth Patriarch is beyond the supposition of non-Buddhists, the two vehicles, and the like. Founding patriarchs and latest offshoots among non-Buddhists and the two vehicles are without constancy, though they cannot perfectly realize it. Thus, when "that without constancy" itself preaches, practices, and experiences "that without constancy," all may be "that without constancy." If people can now be saved by the manifestation of our own body, we manifest at once our own body and preach for them the Dharma.[62] This is the buddha-nature. Further, it may be sometimes the manifestation of a long Dharma body and sometimes the manifestation of a short Dharma body. Everyday[63] saints are "that without constancy" and everyday commoners are "that without constancy." The idea that everyday commoners and saints cannot be the buddha-nature may be a stupid view of small thinking and a narrow view of the intellect. "Buddha" is a bit of body, and "nature" is a bit of action.[64] On this basis, the Sixth Patriarch says "That without constancy is the buddha-nature." "The constant" is the unchanging. The meaning of "the unchanging" is as follows: even though we

turn it into the separating subject and transform it into the separated object, because it is not necessarily connected with the traces of leaving and coming, it is "the constant."[65] In sum, "that without constancy" of grass, trees, and forests is just the buddha-nature. And "that without constancy" of the body-and-mind of a human being is the buddha-nature itself. National lands and mountains and rivers are "that without constancy" because they are the buddha-nature. The truth of *anuttara samyaksaṃbodhi,* because it is the
95b buddha-nature, is "that without constancy." The great state of *parinirvāṇa,* because it is "that without constancy," is the buddha-nature. The various people of small views of the two vehicles, together with scholars of the Tripiṭaka who teach sutras and commentaries and the like, might be astonished, doubting, and afraid at these words of the Sixth Patriarch. If they are astonished or doubting, they are demons and non-Buddhists.

[42] The fourteenth patriarch, the Venerable Ryūju, called Nāgārjuna[66] in Sanskrit, and called either Ryūju, Ryūshō, or Ryūmō in Chinese,[67] is a man from western India, and he goes to southern India. Most people of that nation believe in karma for happiness. The Venerable One preaches for them the subtle Dharma. Those who hear him say to each other, "The most important thing in the human world is that people possess karma for happiness. Yet he talks idly of the buddha-nature. Who can see such a thing?"

The Venerable One says, "If you want to realize the buddha-nature, you must first get rid of selfish pride."

The people say, "Is the buddha-nature big or is it small?"

The Venerable One says, "The buddha-nature is not big and not small, it is not wide and not narrow, it is without happiness and without rewards, it does not die and it is not born."

When they hear these excellent principles, they all turn from their original mind. Then the Venerable One, from his seat, manifests his free body, which seems like the perfect circle of a full moon. All those gathered only hear the sound of Dharma; they do not see the master's form. In that assembly is a rich man's son, Kāṇadeva.[68] He says to the assembly, "Do you know what this form is or not?"

Those in the assembly say, "The present [form] is something our eyes have never before seen, our ears have never before heard, our minds have never before known, and our bodies have never before experienced."

Kāṇadeva says, "Here the Venerable One is manifesting the form of the buddha-nature to show it to us. How do we know this? It may be presumed that the formless state of *samādhi*[69] in shape resembles the full moon. The meaning of the buddha-nature is evident and it is transparently clear."

After these words, the circle disappears at once, and [the master] is sitting on his seat. Then he preaches the following verse:

> [My] body manifests the roundness of the moon,
> By this means demonstrating the physique of the buddhas.
> The preaching of Dharma has no set form.
> The real function is beyond sounds and sights.

[45] Remember, the true real function is beyond the momentary manifestation of sounds and sights, and the real preaching of Dharma has no set form. The Venerable One has preached the buddha-nature for others far and wide, innumerable times, and now we have quoted just one such example. "If you want to realize[70] the buddha-nature, you must first get rid of selfish pride." We should intuit and affirm the point of this preaching without fail. 95c
It is not that there is no realization; realization is just "getting rid of selfish pride." "Selfishness" is not of only one kind. "Pride" too has many varieties. Methods of "getting rid" also may be of myriad diversity, but they are all "realization of the buddha-nature," which we should learn as realization through the eyeballs and seeing[71] with the eyes. Do not associate the words "buddha-nature is not big and not small. . ." with those of the common person or the two vehicles. To have thought, one-sidedly and stubbornly, that the buddha-nature must be wide and great, is to have been harboring a wrong idea. We should consider, as we hear it now, the truth which is restricted just in the moment of the present by the expression "Beyond big and beyond small." For we are able to utilize [this] hearing as consideration. Now let us listen to the poem preached by the Venerable One, in which he says, "My body manifests the roundness of the moon,/By this means demonstrating the physique of the buddhas." Because his "manifestation of a body" has already "by concrete means demonstrated the physique of the buddhas," it is "the roundness of the moon." So we should learn all length, shortness, squareness, and roundness as this "manifestation of a body."[72] Those who have become more and more unfamiliar with "body" and with its "manifestation"

are not only ignorant of "the roundness of the moon," but are also other than "the physique of the buddhas." Stupid people think that what the Venerable One calls "the roundness of the moon" is the manifestation of a fantastically transformed body. This is the wrong idea of types who have not received the transmission of the Buddha's truth. At what place and at what moment might there be another manifestation of a different body? Remember, at this time the Venerable One is simply seated upon his high seat. The manner in which his body manifests itself is just the same as in the case of any person seated here now. This body is just "the roundness of the moon" manifesting itself. "The body manifesting itself" is beyond square and round, beyond existence and nonexistence, beyond invisibility and visibility, and beyond the eighty-four thousand *skandha*s: it is just the body manifesting itself. "The roundness of the moon" describes the moon of "This place is the place where something ineffable exists; explain it as fine or explain it as coarse!"[73] Because
96a this body manifesting itself "first must have got rid of selfish pride," it is not that of Nāgārjuna: it is "the physique of the buddhas." And because it "demonstrates by concrete means"[74] it lays bare "the physique of the buddhas." That being so, the periphery of "buddhas" is irrelevant. Though the buddha-nature has "transparent clarity" which "in shape resembles the full moon," there is no arranging of a round moon form.[75] Furthermore, "the real function" is beyond sounds and sights. "The body manifesting itself" also is beyond the visual body and beyond the world of aggregation. Its appearance is the same as that of the world of aggregates, but it is "demonstration by concrete means"; it is "the physique of the buddhas." Such is the aggregation of Dharma preaching, which "has no set form." When that which "has no set form" further becomes "the formless state of *samādhi,*" it is a "body manifesting itself." The reason that although the whole assembly is now watching the distant form of the round moon, "the eyes have never before seen it," is that it is the totality of Dharma preaching transforming the moment, and it is "the manifestation of a free body" being "beyond sounds and sights." "Momentary disappearance"[76] and momentary appearance are the stepping forward and stepping back of a circle.[77] "Then, from his seat, he manifests his free body," just at which moment, "all those gathered only hear the sound of Dharma; they do not see the master's form." The Venerable One's rightful successor, Venerable Kāṇadeva, clearly "knows this" as the form of the full moon, he

"knows this" as the roundness of the moon, he "knows this" as the body manifesting itself, he "knows this" as the nature of the buddhas, and he knows this as the physique of the buddhas. Though there are many who have entered [the master's] room and had their pots filled, there may be none to equal Kāṇadeva. Kāṇadeva is a venerable one [worthy] of a half-seat,[78] and is a guiding master to the order, a complete authority in an auxiliary seat.[79] His having received the authentic transmission of the right-Dharma-eye treasury, the supreme and great Dharma, is similar to the case of Venerable Mahākāśyapa who was the chief seat on Vulture Peak. Nāgārjuna had many disciples before his conversion, when he belonged to the teachings of non-Buddhism, but he has bid them all farewell. Having become a Buddhist patriarch, Nāgārjuna authentically transmits the great Dharma-eye treasury to Kāṇadeva as the one rightful successor to be given the Dharma: this is the one-to-one transmission of the Buddha's supreme truth. Nevertheless, wrong groups of usurpers often boast, "We also are the heirs to the Dharma of the 96b
great Nāgārjuna." They make commentaries and put together interpretations, often having feigned the hand of Nāgārjuna himself. [These works] are not the works of Nāgārjuna. Groups discarded long ago [by Master Nāgārjuna] disturb and confuse human beings and gods. Disciples of the Buddha should solely recognize that [teachings] not transmitted by Kāṇadeva are not the truth of Nāgārjuna. This is right belief and the right conclusion. But many accept what they know to be fake. The stupidity of living beings who insult the great *prajñā* is pitiful and sad.

[52] Venerable Kāṇadeva, the story goes, indicating Venerable Nāgārjuna's body manifesting itself, tells the assembly, "Here the Venerable One is manifesting the form of the buddha-nature to show it to us. How do we know this? It may be presumed that the formless state of *samādhi* in shape resembles the full moon. The meaning of the buddha-nature is evident and it is transparently clear." Among the skinbags of the past and present who have seen and heard the Buddha-Dharma that has now spread through the heavens above, through the human world, and through the great thousand Dharma worlds, who has said that a body manifesting its form is the buddha-nature? Through the great thousand Dharma worlds, only Venerable Kāṇadeva has said so. The others only say that the buddha-nature is not seen by the eyes, not heard by the ears, not known by the mind, and so on. They do not

know that the body manifesting itself is the buddha-nature, therefore they do not say so. The ancestral master does not begrudge them [the teaching], but their eyes and ears are shut and so they cannot see or hear it. Never having established body-knowing, they cannot make out [the teaching]. As they watch from afar "the formless state of *samādhi*" whose "shape resembles the full moon," and as they do prostrations to it, it is "something their eyes have never before seen." "The meaning of the buddha-nature is evident and it is transparently clear." So the state in which the body manifesting itself preaches the buddha-nature is "transparently clear" and is "evident." And the state in which the preaching of the buddha-nature is a body manifesting itself is "demonstration, by concrete means," of "the physique of the buddhas."
96c Where could there be one buddha or two buddhas who failed to realize as "the buddha-physique" this "demonstration by concrete means"?[80] "The buddha-physique" is "a body manifesting itself." The buddha-nature exists as "a body manifesting itself." Even the thinking of a buddha or the thinking of a patriarch, which expresses and understands [the buddha-nature] as the four elements and the five aggregates, is also moments of "a body manifesting itself." [Master Nāgārjuna] has spoken of "the physique of the buddhas": the world of aggregation is a state like this, and all virtues are this virtue. The buddha-virtue is to master this state of "a body manifesting itself," and to bag it conclusively.[81] The going and coming of all the countless and boundless virtues are individual moments of this "body manifesting itself." But since the time of Nāgārjuna and Kāṇadeva, master and disciple, the many people who have done Buddhist practice through all directions of the three countries[82] in former ages and in later ages have never said anything to equal Nāgārjuna and Kāṇadeva. How many sutra teachers, commentary teachers, and the like have blundered past the truth of the Buddhist patriarchs? Since long ago in the great kingdom of Song, whenever [people] have tried to depict this story, it has been impossible for them to depict it with body, to depict it with mind, to depict it in space, or to depict it on a wall. Vainly painting it with brushes, they have drawn above the Dharma seat a circle like a round mirror, and have seen this as the present "body of Nāgārjuna manifesting the roundness of the moon." While the frosts and flowers of several hundred years have appeared and fallen, [their pictures] have been trying to form splinters of metal in people's eyes, but no one has called them

mistaken. It is pitiful. Myriad matters have been bungled like this. If anyone understands that "the body manifesting the roundness of the moon" is a circle, that is a genuine case of a painted rice cake.[83] If we made fun of such a person, we might die of laughter. It is regrettable that among laypeople and monks throughout the great kingdom of Song, not even one has heard and understood the words of Nāgārjuna or penetrated and realized the words of Kāṇadeva. How much less could they be directly familiar with the state of "the body manifesting itself"? They are blind to the round moon, and they have lacked the state of the full moon. This is due to negligence in emulating the ancients, and deficiency in venerating the ancients. Past buddhas and recent buddhas must just experience the real state of "the body manifesting 97a
itself," and never savor a pictured rice cake. Remember, in the depiction of the image of "the body manifesting the roundness of the moon," there must be the body manifesting its form upon the Dharma seat. [Depiction of] raising of the eyebrows and winking of an eye should be straight and direct. The skin, flesh, bones, and marrow that are the right-Dharma-eye treasury must inevitably be sitting in the mountain-still state. The face breaking into a smile should be conveyed, because it makes buddhas and makes patriarchs.[84] If these pictures are different from the form of the moon, then they lack "the shape of reality,"[85] they do not "preach Dharma," they are without "sounds and sights," and they have no "real function." If we seek the state of "a body manifesting itself" we should picture "the roundness of the moon," and when we picture "the roundness of the moon" we should indeed picture "the roundness of the moon," because "a body manifesting itself" is "the roundness of the moon." When we picture "the roundness of the moon" we should picture the form of "the full moon," and we should manifest the form of "the full moon."[86] However, [people] do not depict "a body manifesting itself," do not depict "the round moon," do not depict "the form of the full moon," do not picture "the physique of the buddhas," do not physically realize "demonstration by concrete means," and do not picture the preaching of Dharma. They vainly picture a painted rice cake. What function does [such a picture] have? Putting on the eyes at once and looking at it, who could directly arrive at the present and be satisfied and without hunger? The moon is a round shape, and round is the state of "the body manifesting itself." In learning roundness, do not learn it as [the roundness of] a coin, and do not

liken it to [the roundness] of a rice cake. "The body manifesting itself" is "the roundness of the moon," and "the shape of reality" is the full moon's shape. We should study a coin and a rice cake as round.[87]

[58] Traveling as a cloud in former days, I went to the great kingdom of Song. It is around the autumn of the sixteenth year of Kajō[88] when I arrive at Kōri Zen Temple on Aikuōzan.[89] On the wall of the west corridor I see paintings of the transformed figures of the thirty-three patriarchs of India and China. At this time I have no clear view [about them]. Later, during the summer retreat in the first year of Hōgyō,[90] I go there again, and while walking down the corridor with Guest Supervisor[91] Jōkei from west Shoku,[92] I ask the guest
97b supervisor, "Just what kind of transformation is this?" The guest supervisor says, "It is Nāgārjuna's body manifesting the form of the round moon." In saying this he has no nostrils in his complexion and no words in his voice. I say, "This really seems to be a picture of a rice cake!" At this the guest supervisor laughs loudly, but there is no sword in his laughter to break the painted cake. Thereafter the guest supervisor and I discuss [the picture] several times, while visiting the *śarīra* hall[93] and the six beautiful places in the temple, but he is not even capable of doubt. Most other monks who happen to comment on it also completely miss the point. I say, "I shall try to ask the abbot." At the time the abbot is Master Daikō.[94] The guest supervisor says, "He has no nostrils. He will not be able to answer. How could he know?" So I refrain from asking the veteran Kō. Although brother Kei speaks like this, he too is unable to understand. Other skinbags who hear our talk also have nothing to say. Former and recent heads of the dining table are not perplexed to see [the picture] and they do not correct it. They probably could not even paint it themselves. The Dharma, in general, cannot be depicted. If we are going to depict it, we should depict it directly. Yet no one has ever painted "the roundness of the moon" as "a body manifesting itself." In sum, because [people] do not wake up from views and opinions that the buddha-nature is related with the thinking, sensing, mindfulness, and realization [described] now, they seem—in regard to the words "having the buddha-nature" and in regard to the words "being without the buddha-nature"—to have lost the boundary of clear understanding. Few even learn that they should speak the words. Remember, this state of neglect comes from their having stopped making effort. Among heads of the table in many districts there are some who die without once in their life

voicing the expression of the truth "the buddha-nature." Some say that those who listen to teachings discuss the buddha-nature, but patch-robed monks who practice Zen should not speak of it. People like this really are animals. Who are the band of demons that seeks to infiltrate and to defile the truth of our buddha-tathāgata? Is there any such thing as "listening to teachings" in 97c
the Buddha's truth? Is there any such thing as "practicing Zen" in the Buddha's truth? Remember that in the Buddha's truth there has never been any such thing as "listening to teachings" or "practicing Zen."

[62] National Master Saian[95] from the Enkan district of Kōshū[96] is a venerable patriarch in Baso's lineage. One day he preaches to the assembly, "All living beings have the buddha-nature!"[97]

These words "all living beings" should be investigated at once. The actions, ways, circumstances, and personalities of "all living beings" are not only one, and their views are miscellaneous. "Common people," "non-Buddhists," "the three vehicles," "the five vehicles," and so on may be concrete individuals. The meaning of "all living beings," as described now in Buddhism, is that all those that have mind are "living beings," for minds are just "living beings." Those without mind may also be "living beings," for "living beings" are just mind.[98] So minds all are "living beings," and "living beings" all "have the buddha-nature."[99] Grass, trees, and national lands are mind itself; because they are mind, they are "living beings," and because they are "living beings" they "have the buddha-nature." The sun, the moon, and the stars are mind itself; because they are mind, they are "living beings," and because they are "living beings" they "have the buddha-nature." The "having buddha-nature" of which the National Master speaks is like this. If it is not like this, it is not the "having buddha-nature" of which we speak in Buddhism. The point expressed now by the National Master is only that "all living beings have the buddha-nature." Those who are utterly different from "living beings"[100] might be beyond "having the buddha-nature." So now let us ask the National Master: "Do all buddhas have the buddha-nature, or not?" We should question him and test him like this. We should research that he does not say "All living beings are the buddha-nature itself," but says "All living beings have the buddha-nature." He needs to get rid of the *have* in "have the buddha-nature." 98a
Getting rid is the single track of iron, and the single track of iron is the way of the birds.[101] Then the nature of all buddhas possesses living beings. This

principle not only elucidates "living beings" but also elucidates "the buddha-nature." The National Master is not struck by realization of [this] understanding while he is expressing the truth, but that is not to deny that he will be struck by the realization in time. Neither is his expression of the truth today without meaning. Moreover, we do not always understand ourselves the truths with which we are equipped, but the four elements and the five aggregates are present nonetheless, and skin, flesh, bones, and marrow are present nonetheless. This being so, there are cases in which expressions are expressed by a whole life, and there are individual moments of life which are dependent upon their expression.

[66] Zen Master Daien[102] of Daiizan one day preaches to the assembly, "All living beings are without the buddha-nature."[103]

Among the human beings and gods who hear this, there are those of great makings who rejoice, and there is no absence of people who are astonished and doubtful. The words preached by Śākyamuni are, "All living beings totally have the buddha-nature." The words preached by Daii are, "All living beings are without the buddha-nature." There may be a great difference between the meaning of "have" and "are without" as words, and some might doubt which expression of the truth is accurate and which not. But only "All living beings are without the buddha-nature" is the senior in Buddhism. Although Enkan's words about "having the buddha-nature" seem to stretch out a hand together with the eternal buddha, the situation may be a staff being carried on the shoulders of two people. Now Daii is not like that: the situation may be the staff swallowing the two people. Moreover, the National Master is Baso's disciple, and Daii is Baso's grandson-disciple. Yet the Dharma grandson is a veteran of the truth of his grandfather master, and the Dharma son is a youngster in the truth of his father master. The conclusion that Daii expresses now is that he has seen "All living beings are without
98b the buddha-nature" as the conclusion. He is never describing a nebulous state that is wide of the mark: he possesses the state in which he is receiving and retaining like this a concrete sutra within his own house. We should grope on further: How could all living beings be the buddha-nature? How could they have the buddha-nature? If any have the buddha-nature they might be a band of demons. Bringing a demon's sheet, they would like to lay it over all living beings. Because the buddha-nature is just the buddha-nature, living

beings are just living beings. Living beings are not originally endowed with the buddha-nature. Even if they want to be endowed, the point is that the buddha-nature cannot start coming to them. Do not say that Mr. Zhang drinks sake and Mr. Li gets drunk.[104] If [a being] were to have "the buddha-nature" it would never be a living being.[105] And [a state] in which "living beings" are present is ultimately other than the buddha-nature.[106] For this reason, Hyakujō[107] says, "To preach that living beings have the buddha-nature is to insult Buddha, Dharma, and Sangha. And to preach that living beings are without the buddha-nature is also to insult Buddha, Dharma, and Sangha." So to say "have the buddha-nature" and to say "are without the buddha-nature" both become an insult. Even if they become an insult, we should not refrain from saying them. Now I would like to ask you, Daii and Hyakujō, "I do not deny that it is an insult, but have you been able to explain the buddha-nature or not?" If they are able to explain, [the explanation] will restrict the explanation itself. If there is an act of explaining, it will experience the same state as the act of hearing. Further, I would like to say to Daii, "Although you have expressed the truth that 'All living beings are without the buddha-nature,' you have not said that 'All the buddha-nature is without living beings,' and you have not said that 'All the buddha-nature is without the buddha-nature.' Still more, you have never seen even in a dream that all buddhas are without the buddha-nature. Let us see you try [again]."

[71] Zen Master Daichi of Hyakujōzan preaches to the assembly, "Buddha is the supreme vehicle. It is the highest wisdom. The truth of this [state of] buddha establishes the person. This buddha has the buddha-nature. 98c
It is a guiding teacher. It has command of the style of behavior that is free of hindrances. It is unhindered wisdom. Hence it is able to utilize cause-and-effect, and it is free in happiness and wisdom. It becomes the carriage that carries cause-and-effect. In life it is not subject to detention by life. In death it is not subject to detention by death.[108] In the five aggregates it is like a gate opening: unhindered by the five aggregates, it departs and stays freely, and leaves and enters without difficulty. If the state can be like this—regardless of relative rank, superiority or inferiority, for even the body of an ant can be like this—then this is totally the pure and fine land, and is the unthinkable."[109]

These then are the words of Hyakujō. "The five aggregates" are the immortal body of the present. The moment of the present is "a gate opening."

"It is beyond being hindered by the five aggregates." When we utilize life, we are not detained by life. When we utilize death, we are not hindered by death. Do not be unduly in love with life, and do not be unreasonably afraid of death. They are just the place where the buddha-nature exists, and those who are disturbed or offended [at this] are non-Buddhists. To affirm [the buddha-nature] as the miscellaneous circumstances manifest before us is "to command the style of behavior that is free of hindrances." Such is "this buddha," which is "the supreme vehicle." The place where this "this buddha" exists is "the pure and fine land" itself.

[73] Ōbaku[110] is sitting in Nansen's[111] tea room. Nansen asks Ōbaku, "If we equally practice balance and wisdom, we clearly realize the buddha-nature: How about this theory?"

Ōbaku says, "Through the twelve hours,[112] without relying on a single thing, we have got it already."

Nansen says, "That is not the patriarch's[113] own viewpoint, is it?"

Ōbaku says, "I would not be so bold [as to say so]."

Nansen says, "For the present, I will waive the cost of your soy and water, but what person can I get to return to me the cost of your straw sandals?"[114]

Ōbaku then desists.[115]

The point of this "equal practice of balance and wisdom" is not that as long as the practice of balance does not hinder the practice of wisdom there is clear realization of the buddha-nature in their equal practice.[116] [The point is that] in the state of clearly realizing the buddha-nature there is practice, which is the equal practice of balance and wisdom.[117] [Nansen] says, "How about this theory?" This may be the same as saying, for example, "Clearly
99a realizing the buddha-nature is the action of Who?"[118] To say "The buddha-nature's practice of equality[119] clearly realizes the buddha-nature: How about this theory?" would also be an expression of the truth. Ōbaku says, "The twelve hours do not rely on a single thing." The point here is that although "the reality of the twelve hours"[120] is located in "the reality of the twelve hours," it is "beyond reliance." Because the state of "not relying on a single thing" is "the reality of the twelve hours," the buddha-nature is clearly realized. As the arrival of what moment, and as the existence of what national land, should we see this "reality of the twelve hours"? Must "the twelve

hours" mentioned now be "the twelve hours" of the human world? Do "the twelve hours" exist in far distant places? Have "the twelve hours" of a world of white silver just come to us temporarily? Whether they are of this land or whether they are of other worlds, they are "beyond reliance." They are "the reality of the twelve hours" already, and [so] they may be "beyond reliance." Saying "That is not the patriarch's own viewpoint, is it?" is like saying "You do not say that this is [your] viewpoint, do you?"[121] Though [Nansen] says "Is it the patriarch's own viewpoint?" [Ōbaku] cannot turn his head [to Nansen] and say "It is mine," because, while it is exactly befitting to himself, it is not Ōbaku's, Ōbaku is not always only himself, and "the patriarch's viewpoint" is the state of "being disclosed in complete clarity."[122] Ōbaku says, "I would not be so bold." In the land of Song when you are asked about an ability that you possess, you say these words "I would not be so bold" to suggest that the ability is [your own] ability. So the expression "I would not be so bold" is not a lack of confidence. We should not suppose that this expression means what it says. Though the patriarch's viewpoint is the patriarch himself, though the patriarch's viewpoint is Ōbaku himself, in expressing himself he should not be so bold. The state may be a water buffalo coming up and mooing. To speak in this state is speech. We should also try to express, in other speech that is speech, the principle that [Ōbaku] expresses. 99b
Nansen says, "For the present, I will waive the cost of your soy and water, but what person can I get to return to me the cost of your straw sandals?" In other words, "Let us set aside for a while the cost of your broth, but who can I get to return to me the cost of your straw sandals?"[123] We should exhaust life after life investigating the intention of these words. We should apply the mind and diligently research why he is not concerned for the present about the cost of soy and water.[124] Why is he concerned about the cost of straw sandals, [as if to say,] "In your years and months of wayfaring, how many straw sandals have you trod through?" Now [Ōbaku] might say, "I have never put on my sandals without repaying the cost!" Or he might say, "Two or three pairs." These could be his expressions of the truth, and these could be his intentions. [But] "Ōbaku then desists." This is desisting. It is neither to stop because of not being affirmed [oneself] nor to stop because of not affirming [the other]: a monk of true colors is not like that. Remember, there are words in desisting, as there are swords in laughter. [Ōbaku's state] is the

buddha-nature clearly realizing satisfaction with morning gruel and satisfaction with midday rice.

[79] Quoting this story, Isan[125] asks Kyōzan,[126] "Ōbaku is not able to hold his own against Nansen, is he?"

Kyōzan says, "That is not so. We should know that Ōbaku has the resourcefulness to trap a tiger."

Isan says, "The disciple's viewpoint has become as excellent as this!"

Daii's words mean, "Was Ōbaku, in former days, unable to stand up to Nansen?" Kyōzan says that Ōbaku has the resourcefulness to trap a tiger. Being already able to trap a tiger, he might stroke the tiger's head.[127] To trap a tiger and to stroke a tiger are to go among alien beings.[128] Is to clearly realize the buddha-nature to open an eye? Or is the buddha-nature's clear realization the loss of an eye? Speak at once! Speak at once! "The buddha-nature's viewpoint has become as excellent as this!" For this reason, half things and complete things are "beyond reliance," a hundred thousand things
99c are "beyond reliance," and a hundred thousand hours are "beyond reliance."
And for this reason, I say:

> Traps are a unity,[129]
> Real time is the [concrete] twelve.[130]
> Reliance and the state beyond reliance,
> Are like vines clinging onto a tree.[131]
> The reality of the universe and the whole universe itself,
> At last are prior to the occurrence of words.

[82] A monk asks Great Master Shinsai[132] of Jōshū, "Does even a dog have the buddha-nature or not?"[133]

We should clarify the meaning of this question. "A dog" is a dog.[134] The question does not ask whether the buddha-nature can or cannot exist in the dog; it asks whether even an iron man learns the truth.[135] To happen upon such a poison hand[136] may be a matter for deep regret, and at the same time the scene recalls the meeting, after thirty years, with "half a sacred person."[137]

Jōshū says, "It is without."[138] When we hear this expression, there are concrete paths by which to learn it: the "being without" with which the buddha-nature describes itself may be expressed like this; the "not having" which describes the dog itself may be expressed like this; and "there is nothing," as

exclaimed by an onlooker, may be expressed like this.[139] There may come a day when this "being without" becomes merely the grinding away of a stone.[140]

The monk says, "All living beings totally have the buddha-nature. Why is the dog without?" The intention here is as follows: "If all living beings did not exist, then the buddha-nature would not exist and the dog would not exist. How about this point? Why should the dog's buddha-nature depend on 'nonexistence'?"

Jōshū says, "Because it has karmic consciousness."[141] The intention of this expression is that even though "the reason it exists" is "karmic consciousness" and "to have karmic consciousness" is "the reason it exists,"[142] the dog is without anything, and the buddha-nature is without anything. "Karmic consciousness" never understands intellectually what the dog is, so how could the dog meet the buddha-nature? Whether we cast away duality or take up both sides, the state is just the constant working of "karmic consciousness."

[85] A monk asks Jōshū, "Does the buddha-nature exist even in a dog or not?"[143]

This question may be the fact that this monk is able to stand up to Jōshū. 100a
Thus, assertions and questions about the buddha-nature are the everyday tea and meals of Buddhist patriarchs. Jōshū says, "It exists."[144] The situation of this "It exists" is beyond the "existence" of scholastic commentary teachers and the like, and beyond the dogmatic "existence" of the Existence school.[145] We should move ahead and learn the Buddha's existence. The Buddha's existence is Jōshū's "It exists." Jōshū's "it exists" is "the dog exists," and "the dog exists" is "the buddha-nature exists."

The monk says, "It exists already—then why does it forcibly enter this concrete bag of skin?" This monk's expression of the truth poses the question of whether it is present existence, whether it is past existence, or whether it is "existence already";[146] and although "existence already" resembles the other "existences," "existence already" clearly stands alone. Does "existence already" need to force its way in? Or does "existence already" not need to force its way in?[147] The action of "forcibly entering this concrete bag of skin" does not accommodate idle heedless consideration.

Jōshū says, "Because it knowingly commits a deliberate violation!" As a secular saying these words have long since spread through the streets, but

now they are Jōshū's expression of the truth. What they discuss is deliberate violation. Those who do not doubt this expression of the truth may be few. The present word "enter" is difficult to understand; at the same time, the word "enter" is itself unnecessary.[148] Moreover, "If we want to know the immortal person in the hut,/How could we depart from this concrete skinbag here and now?"[149] Even if "the immortal person" is anyone, at what moment is it [necessary to say] "Do not depart from your skinbag!"? A "deliberate violation" is not always "entry into a skinbag," and "to have forcibly entered a concrete skinbag" is not always "to knowingly commit a deliberate violation." Because of "knowing," there can be "deliberate violation." Remember, this "deliberate violation" may contain the action of getting free of the body—this is expressed as "forcibly entering." The action of getting free of the body, at just the moment of containment, contains self and contains
100b other people. At the same time, never complain that it is impossible to avoid being "a person before a donkey and behind a horse."[150] Still more, the founding patriarch Ungo[151] says, "Even to have learned matters on the periphery of the Buddha-Dharma is to have adopted a mistaken approach already."[152] That being so, although we have been making the mistake for a long time—which has deepened into days and deepened into months—of half-learning matters on the periphery of the Buddha-Dharma, this may be the state of the dog that has forcibly entered a concrete skinbag. Though it knowingly commits a deliberate violation, it has the buddha-nature.

[89] In the order of Master Chōsha Keishin,[153] government official Jiku[154] asks, "An earthworm has been cut into two, and the two parts are both moving. I wonder in which part is the buddha-nature."

The master says, "Do not be deluded."

The official says, "What should we make of their moving?"

The master says, "It is only that wind and fire have not dissipated."[155]

Now when the official says "An earthworm has been cut into two" has he concluded that before it was cut it was one? In the everyday life of Buddhist patriarchs the state is not like that. An earthworm is not originally one, and when an earthworm has been cut it is not two. We must strive to learn in practice the meaning of the words one and two. He says, "The two parts together[156] are moving." Has he understood that two parts are a unity before being cut, or has he understood that the ascendant state of buddha is a unity?

Regardless of whether or not the official understands the words “two parts,” we should not discard the words. Is it that two parts which have been separated are made into a unity and thereafter a unity exists? In describing the movement, he says “both moving.” [Though] “Balance moves it and wisdom removes it,”[157] it may be that both are movement. “I wonder in which part is the buddha-nature.” This might be expressed, “The buddha-nature has been cut into two. I wonder in which part is the earthworm.” We should clarify this expression of the truth in detail. Does saying “The two parts are both moving. In which part is there the buddha-nature?” mean that if both are moving they are unfit as a location for the buddha-nature? Does it mean that if both are moving, although movement takes place in both, the loca- 100c
tion of the buddha-nature must be one or the other of them? The master says, “Do not be deluded.” What might be his point here? He says, “Do not be deluded.” That being so, does he mean that when the two parts are both moving they are without delusion, or beyond delusion? Or does he simply mean that the buddha-nature is without delusion? We should also investigate whether he is just saying “There are no delusions!” without touching upon discussion of the buddha-nature and without touching upon discussion of the two parts. Do the words “What should we make of their moving?” say that, because they are moving, an extra layer of buddha-nature should be laid upon them? Or do the words assert that because they are moving they are beyond the buddha-nature? Saying “Wind and fire have not dissipated” may cause the buddha-nature to manifest itself. Should we see it as the buddha-nature? Should we see it as wind and fire? We should not say that the buddha-nature and wind-and-fire both appear together, and we should not say that when one appears the other does not appear. We should not say that wind and fire are just the buddha-nature. Therefore Chōsha does not say “An earthworm has the buddha-nature” and he does not say “An earthworm is without the buddha-nature.” He only says, “Do not be deluded” and says, “Wind and fire have not dissipated.” To fathom the vigorous state of the buddha-nature, we should use Chōsha’s words as the standard. We should quietly consider the words “Wind and fire have not dissipated.” What kind of truth is present in the words “not dissipated”? Does he say “not dissipated” to express that wind and fire have accumulated but there has not yet come a time for them to disperse? That could not be so.[158] “Wind and fire have not

dissipated" is Buddha preaching Dharma, and "undissipated wind and fire" are the Dharma preaching Buddha. For example, one sound preaching Dharma is the moment having arrived, and Dharma preaching as one sound is the arrived moment—for Dharma is one sound, and one sound is Dharma. Fur-
101a thermore, to think that the buddha-nature exists only in the time of life, and that it will vanish at the time of death, is extremely naive and shallow. The time of living is the buddha-nature as "existence" and is the buddha-nature as "being without." The time of dying is the buddha-nature as "existence" and is the buddha-nature as "being without." If we are able to discuss the dissipation and nondissipation of wind and fire, that may be [discussion of] the dissipation and nondissipation of the buddha-nature. The time of dissipation may be "existence" as the buddha-nature and may be "being without" as the buddha-nature. The time of nondissipation may be "existence" as the buddha-nature, and may be "being without" as the buddha-nature. Those who have wrongly attached to the contrary view, that the buddha-nature may or may not exist depending upon movement and non-movement, may or may not be divine depending upon consciousness and nonconsciousness, and may or may not be the natural function depending on knowing and not knowing, are non-Buddhists. Since the *kalpa* without a beginning, many stupid people have seen consciousness of the divine as the buddha-nature, and as the original human state. A person could die laughing! To express the buddha-nature further, although it need not be "getting covered in mud and staying in the water," it is fences, walls, tiles, and pebbles. When we express it in the further ascendant state, just what is the buddha-nature? Have you fully understood? Three heads and eight arms!

Shōbōgenzō Busshō

Preached to the assembly at Kannondōrikōshōhōrinji in Kyoto prefecture on the fourteenth day of the tenth lunar month in the second year of Ninji.[159]

Notes

1 “Totally have” is *shitsu-ū. Shitsu, kotogoto*[*ku*], means “totally.” *Ū, a*[*ru*], as a verb, means “have” or “possess” and also “exist”; as a noun it means “being” or “existence.” In his commentary Master Dōgen interprets *shitsu-ū* in his own way, as an adjective and noun suggesting reality itself: “total existence.”

2 *Mahāparinirvāṇa-sūtra,* chapter 27.

3 1241. See also following note.

4 The two phrases in parentheses are in small characters in the source text. *Senshi,* “late master” is Master Dōgen’s usual way of referring to Master Tendō Nyojō, so it may be that the phrases were added by Master Dōgen himself.

5 *Saiten,* “Western Heavens,” means India.

6 *Tōchi,* “Eastern Lands,” means China.

7 Master Daikan Enō’s words to Master Nangaku Ejō. See, for example, Chapter Sixty-two (Vol. III), *Hensan.*

8 Master Dōgen emphasized the inclusiveness of the state. See Chapter Forty-six (Vol. III), *Kattō*.

9 Quoted from Master Yōka Genkaku’s poem *Shōdōka* (“Song of Experiencing the Truth”). In the original poem the object that no one has ever recognized is the valuable pearl (*mani-ju*), i.e., zazen. *Kongen o jiki*[*ni*] *ki*[*ru*], “direct cutting of the root” comes from the following lines: “Direct cutting of the root is what the Buddha affirmed; It is impossible for me to pick up leaves and look for branches.”

10 Master Sekisō Keisho’s words, quoted in the *Keitokudentōroku*, chapter 15.

11 Master Nansen Fugan’s words, quoted in *Shinji-shōbōgenzō,* pt. 1, no. 19, and Vol. IV, Appendix Two, *Butsu-kōjō-no-ji*.

12 A Brahmanist who questions the Buddha from an idealistic standpoint in the *Garland Sutra.* He also appears in chapter 39 of the *Mahāparinirvāṇa-sūtra.* See, for example, Chapter One (Vol. I), *Bendōwa*.

13 Here the movement of wind and fire symbolizes the material basis of mind, which idealists fail to recognize.

14 Having dealt with the idealistic misinterpretation of the buddha-nature, Master Dōgen now turns to deal with the materialistic misinterpretation.

15 *Inmo,* the ineffable state at the moment of the present. (In the moment of the present it is not possible to speak of movement from one point to another point.) See Chapter Twenty-nine, *Inmo.*

16 They are not abstractions.

17 *Sekishin,* lit., "red mind," expresses the state of sincerity, i.e., the mind as it is.

18 The causes of the buddha-nature exist as real facts in this world.

19 "Should just reflect" is *tōkan.* In the quotation, *tō, masa*[*ni*] means "should" or "must." The same character sometimes means "just," i.e., "just at the moment of the present" or "here and now." Master Dōgen picked up this second meaning in his commentary. *Kan,* "reflect," represents the Sanskrit *vipaśyanā.*

20 *Mahāparinirvāṇa-sūtra,* chapter 28.

21 The area that is colorful but not valuable.

22 Master Dōgen changed *yoku-chi,* "wanting to know," into *tō-chi,* "really knowing just here and now"; see note 19.

23 Master Kapimala. See Chapter Fifteen (Vol. I), *Busso.*

24 With this quotation, Master Dōgen's explanation of the buddha-nature moves from his theoretical outline of what the buddha-nature is to preaching of the buddha-nature as the concrete world.

25 "All relying" in the second line of the poem is *kai-e.* Master Dōgen explained the characters from the subjective side as *zen-e,* "total reliance," or complete faith, and from the objective side as *e-zen,* "reliance on the total," or belief in the universe.

26 Pāli sutras, which are very old, and consequently reflect the fondness of ancient Indians for mystical expressions.

27 *Zen sansan, go sansan,* "three and three before, three and three behind," suggests random concrete facts as opposed to general abstractions. See, for example, *Shinji-shōbōgenzō,* pt. 2, no. 27: Monju asks Mujaku: "Where have you come from?" Mujaku says: "The south." Monju says: "How is the Buddha-Dharma of the south dwelled in and maintained?" Mujaku says: "Few *bhikṣu*s in the age of the latter Dharma observe the precepts." Monju says: "How big is the sangha?" Mujaku says: "In some cases three hundred, in some cases five hundred." Mujaku asks Monju: "How is the Buddha-Dharma here dwelled in and maintained?" Monju says: "The common and the sacred live together, and dragons and snakes mix in confusion." Mujaku says: "How big is the sangha?" Monju says: "Three and three before, three and three behind."

28 The Sanskrit *pāramitā* means gone to the opposite shore, crossed over, traversed, perfected. The six *pāramitā*s, or "perfections," are listed in Chapter Two (Vol. I),

Maka-hannya-haramitsu. The six mystical powers are listed in Chapter Twenty-five, *Jinzū.*

[29] See *Shinji-shōbōgenzō,* pt. 1, no. 88. The expression is quoted here as an example of a cliché, or a generality.

[30] Master Daiman Kōnin (688–761).

[31] In modern-day Hopeh province in east central China.

[32] Master Daii Dōshin (580–651). There is some doubt about the historical dates of the two masters. It may be that the story of Master Daiman Kōnin's rebirth was invented to account for the historical discrepancy in the dates.

[33] The Fourth Patriarch's question is *nanji* [*wa*] *nan* [*no*] *sei* [*zo*]. *Nanji* means "you," *nani* means "what," and *sei* means "family name." Master Dōgen interpreted the characters not only as the question "What is your name?" but also as the statement "Your name is What!" that is, "You are someone who cannot be labeled with a name."

[34] In *Keitokudentōroku,* chapter 27, for example, someone asks Master Sōga of Shishu, "What [is your] name?" The master replies, "My name is What." [The questioner] asks the master further, "[You] are a person of what country?" The master says, "I am a person of What country."

[35] Master Daikan Enō's words to Master Nangaku Ejō. See *Shinji-shōbōgenzō,* pt. 2, no. 1; Chapter Seven (Vol. I), *Senjō;* Chapter Sixty-two (Vol. III), *Hensan;* etc. The origin of the words can also be traced back to Buddhism in India. In the *Majjhima-nikāya* (translated by the Pāli Text Society as "Middle Length Sayings") the Buddha quotes the words of his former teacher Ālāra, "This doctrine that I have realized, you too have realized. As I am, so you are; as you are, so am I. . . ."

[36] The Fifth Patriarch's answer, "I have a name," is *sei* [*wa*] *sunawa*[*chi*] *a*[*ri*]. In the quotation *sei* means "family name," *sunawa*[*chi*] is emphatic, and *a*[*ri*] means "I have," so the quotation is literally, "A family name indeed I have." Here Master Dōgen has reversed the order of the characters to *u-soku-sei,* so that *u* means "existence" and *soku* means "is just"—"Existence is just the family name."

[37] *Soku-u.* Here *soku,* "here and now," is used as an adjective, and *u,* "existence," is a noun.

[38] The Fourth Patriarch's question is *ko*[*re*] *nan* [*no*] *sei* [*zo*]. In the story *ko*[*re*] means "it," but in Master Dōgen's commentary, the same character *ze* means "the concrete," "this concrete situation here and now," or "this [reality]." In the story, *nani* means "what," but in the commentary the same character *ga* means "that which cannot be described with words," or "the ineffable state of What."

[39] "This" is *ze* and "not right" is *fu-ze.* The effect of the play on words is to emphasize that this concrete reality here and now, in any circumstance, is always just the buddha-nature.

[40] Though reality is different from intellectual concepts, Master Dōgen also affirmed the real function of concepts, or names. See, for example, Chapter Forty, *Gabyō*.

[41] The Fourth Patriarch's words "You are without the buddha-nature" are *nanji-mu-busshō. Mu* means "do not have" or "be without." The Fourth Patriarch seemed simply to deny that the Fifth Patriarch had the buddha-nature. But the Fourth Patriarch's real intention was to use *mu* and *busshō* like two nouns in apposition: "You are the real state which is without anything superfluous or lacking, and you are the buddha-nature."

[42] *Buttō,* lit., "the tip of Buddha."

[43] Ōbai, Jōshū, and Daii indicate the orders of Master Daiman Kōnin, Master Jōshū Jūshin, and Master Isan Reiyū, respectively.

[44] "Emptiness" is *kū,* which means the sky, space, air, or emptiness. At the same time, it represents the Sanskrit *śūnyatā.* The first definition of *śūnyatā* given in the Monier-Williams *Sanskrit-English Dictionary* is "emptiness." Other, seemingly more philosophical, definitions reflect idealistic thought: "nothingness, nonexistence, nonreality, illusory nature (of all worldly phenomena)." But the real philosophical meaning of *śūnyatā* is emptiness; the bare, bald, naked, raw, or transparent state, that is, the state in which reality is seen as it is. See Chapter Two (Vol. I), *Maka-hannya-haramitsu;* Chapter Forty-three (Vol. III), *Kūge.*

[45] "Being without" is *mu.* The original Chinese pictograph depicts a piece of paper above some flames: *mu* suggests the denial that something is possessed or the denial that something exists.

[46] In this sentence Master Dōgen denies the interpretation that *kū,* or *śūnyatā,* is "nothingness, nonexistence, or nonreality." He says *kū wa mu ni ara zu,* "*kū* is not *mu,*" "*śūnyatā* is not nonexistence." In Master Dōgen's teaching *śūnyatā* is not the denial of real existence—it expresses the absence of anything other than real existence.

[47] In this sentence "emptiness" and "void" are both translations of *kū,* and "being without" and "does not exist" are both translations of *mu.*

[48] *Shiki soku ze kū,* quoted from the *Heart Sutra.* In this sentence of the *Heart Sutra,* the meaning of "emptiness" is more philosophical: it suggests "the immaterial" face of reality as opposed to matter. The sutra says that the immaterial and the material are two faces of the same reality. See Chapter Two (Vol. I), *Maka-hannya-haramitsu.*

[49] A monk asks Master Sekisō Keisho, "What was the ancestral master's intention in coming from the west?" The master says, "One stone in space. . . ." See *Keitoku-dentōroku*, chapter 15. "Space" is also a translation of *kū.*

[50] Master Daikan Enō.

[51] Master Daiman Kōnin.

[52] The Five Peaks. In Japanese pronunciation they are Taiyu, Shian, Ringa, Keiyo, and another Keiyo.

[53] At that time, in the Tang dynasty, the center of government and civilization was in the north of China, and people from the south were sometimes looked down upon as primitive. At the same time, in his youth Master Daikan Enō lived in poverty, supporting his aged mother as a woodcutter. So the Fifth Patriarch's words invite the understanding that Master Daikan Enō was too primitive to have the buddha-nature, although that was not his true intention.

[54] The original word in the story *nin, hito,* "person," "people," can be either singular or plural, male or female. So the Fifth Patriarch's words include both the general principle and words directed at Master Daikan Enō himself.

[55] Suggests that the act of becoming buddha, for example practicing zazen, means getting free of what does not originally belong to us.

[56] This quotation is a continuation of the previous story. *Rokusodaishihōbōdankyō* (*Platform Sutra of the Sixth Patriarch's Dharma Treasure*), chapter 1, has a different version of the story. It is not clear from where Master Dōgen quoted the story, but from the account in *Rokusodaishihōbōdankyō* we can assume that the conversation took place on the same occasion.

[57] *Keige no rikiryō,* "power of restriction," means the ability to realize things as they are. Master Dōgen uses the formula "reality restricted by reality" to suggest reality as it is.

[58] Master Dōgen affirmed the means, not only the end.

[59] A disciple of Master Daikan Enō. This monk's name was Kōzei Shitetsu. Gyōshō was his personal name in secular life.

[60] *Keitokudentōroku,* chapter 5.

[61] *Mujō,* which represents the Sanskrit *anitya. Mujō* is usually understood as an attribute such as impermanence, transience, inconstancy, etc., but the Sixth Patriarch's intention is to describe reality itself at the moment of the present.

[62] Alludes to the *Lotus Sutra, Kanzeon-bosatsu-fumon* ("The Universal Gate of Bodhisattva Regarder of the Sounds of the World"). See LS 3.252; Chapter Seventeen (Vol. I), *Hokke-ten-hokke;* Chapter Thirty-three, *Kannon.*

[63] "Everyday" is *jō,* literally, "constant," "everyday," or "usual."

[64] Throughout the *Shōbōgenzō,* in general, *sho* does not mean "nature" or "essence" in an abstract sense but rather "the natural state" or "the natural function." See also Chapter Forty-eight (Vol. III), *Sesshin-sesshō;* Chapter Fifty-four (Vol. III), *Hosshō,* etc.

[65] Master Dōgen interpreted both *mujō,* "absence of constancy," and *jō,* "the constant," as descriptions of the state just in the moment of the present. Because reality at the present moment is cut off from the past and the future, it cannot be said to remain constant and cannot be said to change.

[66] Master Nāgārjuna lived ca. 150–250 C.E. See Chapter Fifteen (Vol. I), *Busso.*

[67] The three Chinese names for Master Nāgārjuna are Ryūju, "Dragon Tree," Ryūshō, "Dragon Excellence," and Ryūmō, "Dragon Might." The Sanskrit *nāga* means "dragon."

[68] Master Kāṇadeva, the fifteenth patriarch. See Chapter Fifteen (Vol. I), *Busso.*

[69] *Musō zanmai. Mu* means "without," *sō* means form, and *zanmai* represents phonetically the Sanskrit *samādhi,* which means "concentration" or "the balanced state." *Musō zanmai* does not mean that the state has no form, i.e., that the master was invisible. It means that the master's state was not restricted to any specific fixed form.

[70] *Ken,* literally, "to see" or "to meet."

[71] This "seeing" represents another character, *to,* which can be used interchangeably with *ken.* But the question "Who can see it?" in the story includes this character, whereas Master Nāgārjuna's words include the character *ken.* So a distinction may be drawn between *ken,* which includes the whole attitude of the viewer, and *to,* which just means seeing.

[72] In the poem the master simply used the character *shin,* "body or person," to refer to himself. So *shin* suggests the master's whole body-and-mind. This sentence suggests that reality has concrete attributes and at the same time it is a whole entity. "The physique of the buddhas" is *shobuttai.* The character *tai* also means "body" but it is sometimes more concrete, substantial, or real: for example, it is used in the compounds *tairyoku,* "physical strength," *taikaku,* "physique" or "physical constitution," and *taiken,* "real experience."

[73] In response to a question from Master Rinzai, Fuke overturns a dinner table. Master Rinzai says, "Very coarse person!" Fuke says, "This place is the place where something ineffable exists. Explain it as coarse or explain it as fine." (*Shinji-shōbōgenzō,* pt. 1, no. 96.)

[74] "It demonstrates by concrete means" is *i-hyō,* translated in the poem as "by this means to demonstrate." *I* means "with," "by means of," or "by relying on something." Master Dōgen emphasized that real demonstration relies on some concrete means.

[75] *En-getsu-sō,* translated in the poem as "roundness of the moon," is literally "round moon form," but this sentence indicates that the words of the poem describe a state, not a geometric form.

[76] *Soku-in,* translated in the story as "disappears at once."

[77] They are the usual state of a circle, not something strange.

[78] *Hanza,* lit., "half-seat," refers to the Buddha sharing his seat with Master Mahākāśyapa.

[79] *Zen-za no bun-za,* lit., "complete-seat part-seat," that is, a master in an auxiliary position but with ability to lead the whole order.

80 *Kono i-hyō o buttai se zaran,* literally, "not to buddha-physique this demonstration by [concrete] means." *Buttai su* is used as a verb, "to buddha-body," with *i-hyō,* "demonstration by means," as its direct object—the usage is also unconventional in Japanese.

81 *Nōkatsu. Nō* means a sack, and *katsu* means to fasten.

82 India, China, and Japan.

83 In general, *gabyō,* or "a picture of a rice cake," symbolizes something that cannot stop real hunger. In Chapter Forty, *Gabyō*, Master Dōgen considers the problem in more detail.

84 Alludes to the transmission between the Buddha and Master Mahākāśyapa. See, for example, Chapter Sixty-eight (Vol. III), *Udonge.*

85 "The shape of reality" is *gyō-nyo,* translated in the story as "in shape resembling. . . ." *Gyō* means "shape" or "form." *Nyo* means "like," "as," "as it is," and sometimes "reality as it is."

86 In zazen.

87 We should study them as real (not only as circular).

88 1223.

89 Mount Ikuō in the modern-day province of Zhekiang was one of the five mountains designated by the Song government as centers of Buddhism. In 282 a man called (in Japanese) Ryu Sakka had found a tower on this mountain, and believed the tower to be one of those established by King Aśoka. The mountain was named Aikuōzan, meaning "King Aśoka's Mountain."

90 1225.

91 *Shika,* one of the assistant officers in a big temple.

92 A district in modern-day Sichuan province in southwestern China.

93 A hall for Buddhist relics (*śarīra*).

94 Dates and personal history not known.

95 Master Enkan Saian (?–842), a successor of Master Baso Dōitsu. He is said to have died at an old age while practicing zazen.

96 In modern-day Zhekiang province in eastern China.

97 *Rentōeyō,* chapter 7; *Shinji-shōbōgenzō*, pt. 2, no. 15.

98 For example, a bamboo chair can be thought of as a living being, because all beings, animate and inanimate, and mind are one. See Chapter Forty-seven (Vol. III), *Sangai-yuishin.*

[99] *U-busshō,* "have the buddha-nature" or "are the buddha-nature as existence."

[100] That is, buddhas.

[101] In other words, getting rid is what makes the world one, and to make the world one is the transcendent way. "Getting rid" is *datsuraku;* these characters appear in Master Tendō Nyojō's often-quoted words that zazen is getting rid of body and mind.

[102] Master Isan Reiyū (771–853), successor of Master Hyakujō Ekai. Master Hyakujō, like Master Enkan, was a successor of Master Baso Dōitsu. Master Isan became a monk at the age of fifteen, and studied under Master Hyakujō from the age of twenty-three. His disciples included Masters Kyōzan Ejaku, Kyōgen Chikan, and Reiun Shigon. Daien was the posthumous title given to him by the Tang dynasty emperor Sensō.

[103] *Rentōeyō,* chapter 7; *Shinji-shōbōgenzō,* pt. 2, no. 15.

[104] The dimension of thinking and the dimension of reality are absolutely different; we should not confuse the two.

[105] Because it would belong to the area of thinking.

[106] Because it is not a real state.

[107] Master Hyakujō Ekai (749–814), successor of Master Baso. His disciples include Master Isan Reiyū and Master Ōbaku Kiun. Zen Master Daichi is his posthumous title.

[108] It is not worried by life and death.

[109] *Kosonshukugoroku* (*Record of the Words of the Venerable Patriarchs of the Past*), chapter 1.

[110] Master Ōbaku Kiun (d. ca. 855), successor of Master Hyakujō.

[111] Master Nansen Fugan (748–834), successor of Master Baso. His disciples include Master Jōshū Jūshin and Master Chōsha Keishin.

[112] The whole day; twenty-four hours.

[113] "The patriarch" means "you." Master Nansen thought Master Ōbaku's words were so excellent that he wondered if they were Master Ōbaku's own idea.

[114] Master Nansen's words are ironic praise.

[115] *Tenshōkōtōroku,* chapter 8; *Keitokudentōroku*, chapter 8.

[116] The two practices should not be seen as separate.

[117] Suggests the practice of zazen.

[118] "Who" means a person who does not have individual self-consciousness. Master Nansen asked about the ineffable state.

[119] "Equal" is *tō, hito*[*shii*], which generally expresses the equality or similarity of two factors. At the same time *tō* sometimes expresses the balanced state—as in the phrase *mujōshōtōkaku,* "the supreme and right balanced state of truth"—so *busshō tōgaku,* "the buddha-nature's equal practice," suggests the practice of zazen in the balanced state.

[120] Master Ōbaku's words are *jūniji chū,* which can be interpreted as "throughout the twelve hours," or "the reality of the twelve hours," or "the twelve hours themselves." *Chū,* as a preposition, means "during" or "throughout," but Master Dōgen often uses it as an emphatic suffix to emphasize the reality of the noun that precedes it.

[121] Master Dōgen simply explained the meaning of the Chinese characters in Japanese.

[122] *Rokeikei* are the words of Master Enchi Daian, quoted in Chapter Sixty-four (Vol. III), *Kajō.* Here Master Dōgen emphasizes that "viewpoint" does not describe only a subjective view.

[123] Again, Master Dōgen clarified the meaning of the Chinese characters of the story with a Japanese sentence.

[124] For example, we should consider if meals are indispensable or not.

[125] Master Isan Reiyū (771–853). He is referred to in the commentary as "Daii."

[126] Master Kyōzan Ejaku (807–883), successor of Master Isan.

[127] Master Dōgen esteemed not only the ability to defeat an opponent but also the ability to tame an opponent.

[128] *I-rui-chū-gyō,* "going among alien beings," describes independent action.

[129] In other words, the whole universe is a hindrance. "Traps" is *rarō,* silk nets and bamboo cages used to trap birds and fish. The words (elsewhere translated as "restrictions and hindrances") appear frequently in the *Shōbōgenzō.*

[130] Master Ōbaku said *jūniji chū,* using *ji* to mean "hours" and *chū* to mean "throughout the period." Master Dōgen said *jichū jūni* using *jichū* to mean "time itself" or "real time." See also note 120.

[131] Vines clinging to a tree suggests something too complicated to be understood intellectually. See Chapter Forty-six (Vol. III), *Kattō.*

[132] Master Jōshū Jūshin (778–897), a successor of Master Nansen Fugan. Great Master Shinsai is his posthumous title.

[133] The conversation is recorded in the second half of the *Shinji-shōbōgenzō,* pt. 2, no. 14. It is also recorded in the *Wanshizenjigoroku,* chapter 1; *Rentōeyō,* chapter 6.

[134] Master Dōgen explained the Chinese characters *ku-su* with the Japanese word *inu.*

[135] An iron man symbolizes someone who is very singleminded in pursuing the truth. The monk was not looking for a simple "yes" or "no" but wanted to ask about the area beyond ordinary thinking.

[136] In other words, such a severe question.

[137] Master Shakkyō Ezō (a student of Master Baso Dōitsu) says, "For thirty years my bow has been stretched and my arrow set. I have just been able to shoot half a sacred person."

[138] *Mu.*

[139] Master Dōgen considered various meanings of the character *mu*—real state, lack of possession, and absence.

[140] The problem of the meaning of *mu* can be solved by following a concrete process.

[141] "Karmic consciousness" is *gōshiki. Gō* represents the Sanskrit karma, which means action. *Shiki* means consciousness. *Gōshiki* means consciousness that exists in the present as the concrete result of actions in the past. Thus Master Jōshū used *gōshiki* to suggest the concrete, real state at the moment of the present.

[142] *I-ta-u.* In the story these words mean "Because it has. . . ."

[143] In this conversation (recorded in the first half of the *Shinji-shōbōgenzō,* pt. 2, no. 14), the monk's question is exactly the same as the question in the previous conversation. Understood simply, the conversation is as follows: "Does even a dog have the buddha-nature or not?" "It has." "[The dog] has the buddha-nature already. Why has it forced its way into this bag of skin?" "Because it commits a deliberate violation."

[144] *U.* Master Jōshū's answer looks like a simple affirmative answer ("Does a dog have the buddha-nature?" "It has."). But Master Dōgen's interpretation is that the word *u* is just the direct preaching of real existence ("Existence!").

[145] *Ubu,* "Existence school," means the Śārvāstivāda, a school founded by Kātyāyanīputra around three hundred years after the Buddha's death. Generally, Master Dōgen esteemed the teachings of the Śārvāstivāda relatively highly; see Chapter Eighty-seven (Vol. IV), *Kuyō-shōbutsu.* Their teachings are represented in Chinese by the words *ga-kū-hō-u,* "the self is empty, the Dharma exists," *san-ze jitsu-u,* "the three times are real existence," and *hottai-gō-u,* "the universe is eternal existence."

[146] *Ki-u,* lit., "already existence," means what is there already, real existence.

[147] When living in reality, is it necessary to make intentional effort or not?

[148] In several chapters of the *Shōbōgenzō*, Master Dōgen denies (having sometimes also affirmed) that we "enter" reality. See, for example, Chapter Seventeen (Vol. I), *Hokke-ten-hokke.*

[149] From a poem in Master Sekitō Kisen's book *Sekitōsoan-no-uta* (*Songs from Sekitō's Thatched Hut*). The immortal person in the hut means a person who realizes the eternal state in a simple life.

[150] A person who is not special.

[151] Master Ungo Dōyō (?–902), successor of Master Tōzan Ryōkai. See Chapter Fifteen (Vol. I), *Busso.*

[152] *Rentōeyō,* chapter 23.

[153] Master Chōsha Keishin (?–868), a successor of Master Nansen Fugan.

[154] A lay student in Master Chōsha's order. His title *shōsho* indicates that he was a mandarin charged with promulgating official documents.

[155] See *Shinji-shōbōgenzō,* pt. 1, no. 20. The story is also recorded in the *Keitokudentōroku,* chapter 10; *Rentōeyō,* chapter 6.

[156] *Gu, tomo*[*ni*] means either "both" or "together." In his commentary, Master Dōgen wonders if the official was able to understand the character in the second meaning.

[157] The *Nirvana Sutra* says, "Just as in removing a firm stake, first we move it with the hands, then it comes out easily, so it is with balance and wisdom of bodhisattvas: first [bodhisattvas] move [an emotional interference] with the balanced state, then they remove it with wisdom."

[158] "Not dissipated" is *misan. Mi, ima*[*da*] literally means "not yet," but *misan* describes the state that is real at the moment of the present (not related to the past).

[159] 1241.

[Chapter Twenty-three]

Gyōbutsu-yuigi

The Dignified Behavior of Acting Buddha

Translator's Note: Gyō *means to practice or to act,* butsu *means buddha,* yui *means dignity or dignified, and* gi *means ceremony, formal attitude, or behavior. Therefore* gyōbutsu-yuigi *means the dignified behavior of acting buddha. Buddhism can be called a religion of action. Buddhism esteems action very highly, because action is our existence itself, and without acting we have no existence. Gautama Buddha's historical mission was to find the truth of action, by which he could synthesize idealistic Brahmanism and the materialistic theories of the six non-Buddhist teachers. In this chapter Master Dōgen explained the dignity that usually accompanies buddhas in action.*

[97] The buddhas always practice to the full dignified behavior: this is acting buddha. Acting buddha is neither "resultant buddha" nor "transformed buddha" and is neither "buddha as the body of subjective nature" nor "buddha as the body of objective nature"; it is beyond "initiated enlightenment" and "original enlightenment" and is beyond "inherent enlightenment" and "nonexistent enlightenment." "Buddhas" like these can never stand shoulder-to-shoulder with acting buddha. Remember, buddhas, being in the Buddha's 101b
state of truth, do not expect enlightenment. Mastery of action in the Buddha's ascendant state of truth belongs to acting buddha alone. It is never realized by "buddha as subjective nature" and the like, even in a dream.

[99] Because this acting buddha realizes dignity at each moment, the dignity is realized before the body. Before verbal expression, the leaking out of the gist of the teaching covers time, covers [all] directions, covers buddha, and covers action. If we are not acting buddha, being not yet released from the fetter of "Buddha" and the fetter of "Dharma," we are grouped among "Buddha"-demons and "Dharma"-demons.[1] The meaning of "the fetter of

Buddha" is as follows: when we view and understand *bodhi* as "*bodhi,*" we have directly been fettered by that view itself and by that understanding itself. Passing instantaneously through the moment of consciousness, never expecting that it might be the period of liberation, we misunderstand [*bodhi*] in vain. To view and understand *bodhi* as just *bodhi* may be the very view that accords with *bodhi;* who could call this the false view? I remember it as just binding myself without rope! It is fetters at every moment, continuing endlessly; it is not a tree falling and wisteria withering.[2] It is no more than fruitless struggling in caves on the Buddhist periphery. It neither recognizes the sickness of the Dharma body nor recognizes the privation of the reward body.[3] Even theorists, teachers of sutras, teachers of commentaries, and the like, who have heard the Buddha's truth from afar, say: "Then to establish toward the Dharma-nature a view on the Dharma-nature is just ignorance."[4] This theorist failed to say that when, in the Dharma-nature, a view of the Dharma-nature arises, "the Dharma-nature" is a fetter. Further, he added the fetter of "ignorance." It is a shame that he did not know that "the Dharma-nature" contains a fetter, but if he recognized that he added the fetter of "ignorance," that may have become a seed for the establishment of the *bodhi*-mind.

[101] The present acting buddha has never been fettered by such fetters. For this reason [the Buddha says], "The lifetime that I have realized by my original practice of the bodhisattva way is not exhausted even now, but will
101c still be twice the previous number [of *kalpa*s]."[5] Remember, it is not that his lifetime as a bodhisattva is ranged continuously to the present, nor that his lifetime as Buddha has permeated the past.[6] The "previous number" described now is the totality that "he has realized." The "even now" that he has just expressed is his total "lifetime." "My original practice," even if one track of iron for ten thousand miles, is also to abandon [all things] for a hundred years, letting them be vertical or horizontal.[7] This being so, practice-and-experience is beyond nonexistence, practice-and-experience is beyond existence, and practice-and-experience is beyond being tainted.[8] Though there are a hundred thousand myriad places where there are no buddhas and no human beings, [those places] do not taint acting buddha, and so acting buddha is not tainted by practice and experience. This does not mean that practice and experience are [always] untainted.[9] [At the same time] "this untaintedness" is "not nonexistent."[10] Sōkei says, "Just this untaintedness is that which the buddhas

guard and desire. You are also like this. I am also like this. And all the patriarchs of India were also like this." Thus, because [the buddhas as] "you" are "also like this," they are the buddhas, and because [the buddhas as] "I" are "also like this," they are the buddhas. In this untainted state that is truly beyond "I" and beyond "you," "real I, this concrete I,"[11] "that which the buddhas guard and desire," is the dignified behavior of acting buddha. "Real you, this concrete you," "that which the buddhas guard and desire," is the dignified behavior of acting buddha. Because he is "I also,"[12] the master is excellent. Because he is "you also," the disciple is strong. The master's excellence and the disciple's strength are the "perfection in knowledge and action"[13] of acting buddha. Remember, "that which the buddhas guard and desire" is "mine also" and "yours also." Although the expression of the truth by the eternal buddha of Sōkei is beyond "I," how could it not be about you? That which acting buddha "guards and desires," and that which acting buddha masters, is like this. Therefore we have seen that practice-and-experience is beyond [concepts] such as essence and form or substance and detail. Acting buddha's departing and arriving instantaneously cause buddha to act, at which time buddha is just causing action. Here there is "giving up the body for the 102a
Dharma," and there is giving up the Dharma for the body—"not begrudging body and life,"[14] and solely begrudging body and life. It is not only that we give up "Dharma" for the Dharma; there is dignified behavior in which we give up Dharma for the sake of the mind.[15] We should not forget that giving up is unfathomable. We should not utilize consideration in the state of buddha to fathom or to suppose the great truth: consideration by buddha is [only] one corner; for example, like "opening flowers."[16] We should not utilize consideration by the mind to grope for or to analogize dignified behavior: consideration by the mind is [only] one face; for example, like "the world."[17] Consideration by a stalk of grass evidently is consideration by the mind of the Buddhist patriarchs. It is a fragment in which acting buddha has already recognized its own footprint. Even when we see to the end that consideration by the undivided mind already includes boundless buddha-consideration, if we aim to consider the demeanor and stillness, the movement and quietness, of acting buddha, they have features that are originally beyond consideration. Because they are action that is beyond consideration, they are indefinable, unusable, and unfathomable.

[107] Now, in regard to the dignified behavior of acting buddha, there are individual researches. The dignified behavior that is "I also" and "you also," when it has "come like this"[18] as buddha here and now and as the self here and now, is connected with the "ability" of an "I alone," but at the same time it is just the liberation that is "the state like that of buddhas in the ten directions,"[19] and it is never simply an identification. For this reason, an eternal buddha says, "After grasping in physical experience matters in distant places, we come back to this concrete place and act."[20] When we are already maintaining and relying upon the state like this, all *dharma*s, all bodies, all acts, and all buddhas are familiar and direct. These buddhas whose bodies practice the Dharma each solely have the state of restriction in direct experience.[21] Because they have restriction in direct experience, they solely have liberation in direct experience. Do not be disturbed that [when] the "clear, clear hundreds of things" are restricted by eyes, "not a single *dharma* is seen and not a single object is seen."[22] At this *dharma*[23] [reality] has "already
102b arrived."[24] At that *dharma* [reality] has "already arrived." When we act, in fetching and taking away and in leaving and entering through a common gate, because the "whole world has never been hidden,"[25] the World-honored One's secret talk,[26] secret experience, secret action, secret transmission, and so on are present.

> If I leave through the gate, just grass.
> If I enter through the gate, just grass.
> For ten thousand miles, not an inch of grass![27]
> The word "enter"
> And the word "leave"
> Are useless at this place
> And useless at that place.[28]

The present grasping does not depend upon action, which is a letting go; rather, it is a dream, an illusion, a flower in space. Who can put this mistake in its place, as a dream, an illusion, a flower in space? A forward step is a mistake, a backward step is a mistake, one step is a mistake, and two steps are a mistake; therefore [action] is mistakes at every moment. Because "the separation is as great as that between heaven and earth,"[29] "to arrive at the truth is without difficulty."[30] We should utterly realize dignified behavior,

and behavioral dignity, as “the body, in the great truth, being relaxed.”[31] Remember, “when born into life we are born at one with the truth,” and “when entering death we enter at one with the truth.” In the head-to-tail rightness of that state, as a jewel turning or a pearl spinning, dignified behavior is manifest before us. That which imparts and possesses single fragments of the dignified behavior of buddha is the whole of the cosmos[32] and the earth, and the whole of living-and-dying and going-and-coming. It is lands of dust[33] and it is the Lotus Flower.[34] This land of dust and this Lotus Flower, each is one corner. In the thoughts of many students, it is supposed that “the whole cosmos” might mean this southern continent of Jambudvīpa, or that it might mean this unity of four continents.[35] Again, [some] appear simply to conceive of the single nation of China or think of the single nation of Japan. [Some] appear to think that “the whole earth,” also, means only a three-thousand-great-thousandfold world. [Some] appear merely to imagine one province or one district. If you want to learn through experience the words “the whole earth and the whole cosmos,” mull them over three times and five times. Do not conclude that they are just discussing width. This attaining of truth is the state of transcending the buddhas and transcending the patriarchs which is “the extremely large equaling the small, and the extremely small equaling the large.”[36] That the large does not exist and the small does not exist seems doubtful, but it is the acting buddha of dignified behavior.[37] In both cases 102c
expressed by the buddhas and the patriarchs, dignified behavior as the whole cosmos and dignified behavior as the whole earth, we should learn in practice, as “the whole world,” the state of “never having been hidden.” What “has never been hidden” is not only “the whole world,” [but also] that which perfectly hits the target of acting buddha: dignified behavior.

[113] In expounding the Buddha’s truth, [people usually say that] beings born from the womb and born from metamorphosis are the action of the Buddha’s truth, but they never mention beings born from moisture and born from eggs. Still less have they ever realized, even in a dream, that even beyond this “birth from the womb, eggs, moisture, and metamorphosis” there is birth. How much less could they see, hear, or sense that beyond “birth from the womb, eggs, moisture, and metamorphosis” there is birth from the womb, eggs, moisture, and metamorphosis? In the present great truth of the buddhas and patriarchs, the fact that beyond “birth from the womb, eggs,

moisture, and metamorphosis" there is birth from the womb, eggs, moisture, and metamorphosis, has been authentically transmitted in the state of "never having been hidden" and has been authentically transmitted in the state of immediacy. As what kind of group should we see those who will not hear, will not learn, will not recognize, and will not clarify this expression of the truth? We have heard already about the four kinds of birth. For death, how many kinds are there? Might there be, for the four kinds of birth, four kinds of death? Or might there be three kinds of death or two kinds of death? Again, might there be five deaths, six deaths, thousands of deaths, or myriad deaths? Even merely to doubt this principle is a kind of learning in practice. Let us consider for a while, among the miscellaneous beings [born from] these four kinds of birth, could there be any that have birth but no death? And are there any that receive a single-line transmission of only death, without receiving a single-line transmission of birth? We must unfailingly study in practice the existence or nonexistence of kinds which solely are born or which solely die. There are those who merely hear the phrase "non-birth"[38] without clar-
103a ifying it, seeming to set aside effort with body and mind. It is the utmost stupidity. They must be called a kind of animal that cannot arrive at even discussion of "devotional and Dharma [practice]" or of "instantaneous and gradual [realization]." The reason is that even if they hear [the words] "being without birth," they need [to ask] "What is the intention of this expression of the truth?" They utterly fail to consider whether it might mean "buddha as being without," "the truth as being without," "the mind as being without," or "cessation as being without," or whether it might mean "non-birth as being without," or whether it might mean "the world of Dharma as being without" or "the Dharma-nature as being without," or whether it might mean "death as being without." This is because they are as idly absent-minded as water weeds. Remember, living-and-dying[39] is the action of the Buddha's truth and living-and-dying is a tool in the Buddha's house. "In using it, we should use it carefully. In clarifying it we are able to be clear." Therefore buddhas are "utterly clear" in this penetration and nonpenetration and are "utterly able" in this "careful use." If you are unclear in regard to this living-and-dying, who can say that you are yourself? Who can call you a character who has comprehended life and mastered death? You cannot hear that you are immersed in living-and-dying, you cannot know that you exist in living-and-dying, you

cannot believe and accept that living-and-dying is living-and-dying, and you can neither be beyond understanding nor beyond knowing. Some express the notion that buddhas appear in the world only in the human state, never manifesting themselves in other directions or in other states. If it is as they say, must every place where buddhas are present be a human state? That is a human buddha's expression of the truth that "I alone am the Honored One."[40] There may also be god-buddhas, and there may be buddha-buddhas. Those who say that buddhas manifest themselves only in the human domain do not enter deep beyond the threshold of the Buddhist patriarchs.

[117] An ancestral patriarch[41] says, "Śākyamuni Buddha, having received the transmission of the right Dharma from Kāśyapa Buddha, went to Tuṣita Heaven to teach the gods of Tuṣita, and he is still there now."

Truly we should remember, although at that time the Śākyamuni of the 103b
human world spread the teaching that was the manifestation of his extinction,[42] the Śākyamuni of the heavens above "is still there now," teaching the gods. Students should know that the existence of the speech, the action, and the preaching of the Śākyamuni of the human world, [though] of thousandfold changes and myriad transformations, are [only] one corner—in the human domain—of his radiance of brightness and his manifestation of good omens. We should not stupidly fail to recognize that the teaching of the Śākyamuni of the heavens above might also be of thousandfold kinds and myriad aspects. The fundamental point, which transcends "severance" of the great truth authentically transmitted from buddha to buddha, and which has gotten free of being "without beginning and without end,"[43] has been authentically transmitted only in Buddhism: it is a virtue that other sorts neither know nor hear. At places where acting buddha establishes the teaching there exist living beings beyond "the four kinds of birth," and there may exist places beyond "the heavens above," "the human domain," "the world of Dharma," and the like. When you want to glimpse the dignified behavior of acting buddha, do not use eyes of the heavens above or the human world and do not employ the sentimental thinking of the heavens above or the human world. Do not aim to fathom [dignified behavior] by such means. Even [bodhisattvas in] the ten sacred and three clever stages neither know it nor clarify it: how much less could the calculating intellect of the human world and the heavens above reach it? As human consideration is short and small,

so too is knowledge-based wisdom short and small. As a lifetime is short and pressed, so too is the intellect short and pressed—how could it fathom the dignified behavior of acting buddha? Thus, with regard to the lineage that simply takes the human world to be the Buddha-Dharma and [the lineage] that narrowly takes human methods to be the Buddha-Dharma, never permit that either the former or the latter are the Buddha's disciples. They are only ordinary beings as the results of karma. They have never experienced the hearing of Dharma through body-and-mind, and they have never possessed a body-and-mind that has practiced the truth. They do not live in conformity with Dharma. They do not die in conformity with Dharma. They do not see in conformity with Dharma. They do not hear in conformity with Dharma. They do not walk, stand, sit, and lie in conformity with Dharma.
103c Groups like this have never experienced the moistening benefit of Dharma. The assertion that acting buddha is neither in love with "original enlightenment" nor in love with "initiated enlightenment," and is beyond "not having enlightenment" and beyond "having enlightenment," describes just this principle. Such [concepts] as "mindfulness" and "being without mindfulness,"[44] or "having enlightenment" and "being without enlightenment," or "initiated enlightenment" and "original enlightenment," which are excitedly considered by the common people of today, are solely the excited consideration of the common person; they are not what has been transmitted and received from buddha to buddha. The "mindfulness" of the common person and the mindfulness of the buddhas are far apart: never liken them. The common person's excited consideration of original enlightenment and the buddhas' real experience of original enlightenment are as far apart as heaven and earth: they are beyond comparison. Not even the vigorous consideration of [bodhisattvas in] the ten sacred and three clever stages can arrive at the buddhas' state of truth: how could the common people who vainly count grains of sand fathom it? Yet there are many who, while merely giving excited consideration to the essentialist and trivialist[45] false views of common people and non-Buddhists, conceive [these views] to be the state of the buddhas. The buddhas have said, "The roots of wrongdoing of these fellows are deep and heavy,"[46] and "They are beings to be pitied." Their deep and heavy roots of wrongdoing are limitless; at the same time, the deep and heavy burden is borne by "these fellows" themselves. For a while they should let go of this deep and

heavy burden, and put on eyes and look! They may take hold [of their burden again] and restrict themselves with it, but that is not the beginning of anything.

[122] The present unrestricted state of the dignified behavior of acting buddha is restricted by the state of buddha, in which state, because the vigorous path of "dragging through mud and staying in water"[47] has been mastered, there is no restriction. In the heavens above, [the state of acting buddha] teaches gods; in the human world, it teaches human beings. It has the virtue of "flowers opening,"[48] and it has the virtue of "the occurrence of the world,"[49] without any gap between them at all. For this reason, it is "far transcendent"[50] over self and others and it has "independent excellence"[51] in going and coming. Just here and now, it goes to Tuṣita Heaven. Just here and now, it comes from Tuṣita Heaven. Just here and now, it is just Tuṣita Heaven[52] here and now. Just here and now, it goes to Peace and Happiness.[53] Just here and now, it comes from Peace and Happiness. Just here and now, it is just Peace and Happiness here and now. Just here and now, it is far transcendent over Tuṣita. Just here and now, it is far transcendent over Peace and Happiness. Just here 104a and now, it "smashes" Peace and Happiness and Tuṣita "into hundreds of bits and pieces."[54] Just here and now, it holds onto and lets go of Peace and Happiness and Tuṣita. It swallows them whole in one gulp. Remember, "Peace and Happiness" and "Tuṣita" are akin to the Pure Land and to Paradise, in that each turns in the circuit of mundane existence.[55] When [Peace and Happiness and Tuṣita] are action, the Pure Land and Paradise, similarly, are action. When [the former] are great realization, [the latter] similarly are great realization. When [the former] are great delusion, [the latter] similarly are great delusion. This state is, for the present, toes wiggling inside the sandals of acting buddha. Sometimes it is the sound of a fart and the whiff of a shit. Those who have nostrils are able to smell it. With organs of hearing, organs of body, and organs of action, they hear it. There are also times when it "gets my skin, flesh, bones, and marrow."[56] Being attained through action, it is never got from others. When the great truth of understanding life and mastering death has already been mastered openly, there is an old expression for it: [namely, that] great saints leave life-and-death at the mercy of the mind, leave life-and-death at the mercy of the body, leave life-and-death at the mercy of the truth, and leave life-and-death at the mercy of life-and-death.[57] Although the revelation of this principle is beyond the past and present, the dignified

behavior of acting buddha is instantaneously practiced to the full.[58] The truth being a cycle, [the state of acting buddha can] momentarily intuit and affirm the import of life-and-death and body-and-mind. Practicing to the full and clarifying to the full are not enforced actions: they greatly resemble "a head being deluded and making out shadows," and they are totally akin to "the turning of light and reflection."[59] This brightness, which is brightness over brightness, permeates the meridians of acting buddha, and is utterly entrusted to the "acting." [To research] this truth of moment-by-moment utter entrustment, we must research the mind. In the mountain-still state of such research, we discern and understand that ten thousand efforts[60] are [each] the mind being evident, and the triple world is just that which is greatly removed from the mind. This discernment and understanding, while also of the myriad real *dharma*s, activate the homeland of the self. They make immediate and concrete the vigorous state of the human being in question. Then, in shaking the sieve two times and three times, grasping criteria within phrases and seek-
104b ing expedients outside words, there is taking hold in excess of "taking hold" and there is letting go in excess of "letting go." Consideration therein is as follows: What is life and what is death? What are body and mind? What are giving and taking away? What are leaving be and going against? Is [this consideration] a leaving and entering through a common gate without any meeting taking place? Is it a stone having been placed already,[61] in which state [even if] the body is concealed the horns are showing through? Is it immense consideration followed by understanding? Is it maturation of thought followed by knowing? Is it the one bright pearl? Is it the whole treasury of the teachings? Is it a staff? Is it a face and eyes? Does it follow after thirty years? Is it ten thousand years in one moment of consciousness? Investigating in concrete detail, we should make investigation [itself] concrete and detailed. When investigation is done in concrete detail, "a whole eye hears sounds," and "a whole ear sees forms." Further, when "a *śramaṇa*'s one eye"[62] is open and clear, "this state is not [only] the real *dharma*s before the eyes," and "this state is not [only] the facts before the eyes." There is a face of gentle countenance breaking [into a smile], and there is the winking of an eye: they are the fleetingness of the dignified behavior of acting buddha. [Acting buddha] is not "to be pulled by objects"; it is "to be beyond the pull of objects." It is beyond "being without birth and without becoming in [the process of]

dependent origination." It is beyond "the original nature" and "the Dharma-nature." It is beyond "abiding in one's place in the Dharma." It is beyond the state of original existence." And it is not only the concrete affirmation of "reality as it is." It is nothing other than the acting buddha of dignified behavior.[63] This being so, the real state of "working for Dharma and working for the body" can be left at the mercy of the mind; and the dignified behavior that gets rid of "life" and gets rid of "death" is utterly entrusted, for the present, to buddha. Therefore we have the expressions "The myriad *dharma*s are only the mind" and "The triple world is only the mind."[64] When we express the truth in a further ascendant state, there is an expression of the truth by "only the mind" [itself]: namely, "fences, walls, tiles, and pebbles."[65] It is because [mind] is not "only the mind" that [fences, walls, tiles, and pebbles] are not fences, walls, tiles, and pebbles. Such are the truths of "entrustment to the mind and entrustment to the Dharma" and of "working for the Dharma and working for the body," which are the dignified behavior of acting buddha. It is beyond the orbit of "initiated enlightenment," "original enlightenment," and so on; how much less could it be in the orbit of non-Buddhists, the two vehicles, and [bodhisattvas in] the three clever and ten sacred stages? This dignified behavior is simply the "not understanding" 104c
of every individual and is "not understanding" in every instance.[66] Even "the state of vigorous activity"[67] is also a situation as it is moment by moment. Is it "the single track of iron,"[68] or is it "two parts moving"?[69] The single track of iron is beyond long and short, and the two parts moving are beyond self and others. When we realize the effort that is the energy of this [real state of] "making things progress and throwing ourselves into the moment,"[70] then "dignity covers the myriad *dharma*s," and "the eye is as high as the whole of civilization." There is brightness that does not interfere with reining in and letting go:[71] it is "the monks' hall, the Buddha hall, the kitchen, and the three gates."[72] There is brightness that is utterly beyond letting go and reining in: it is the monks' hall, the Buddha hall, the kitchen, and the three gates. Further, there are eyes that permeate the ten directions, and there are eyes that totally take in the earth; there is the moment before the mind and there is the moment after the mind. Because such brightness and virtue, in eyes, ears, nose, tongue, body, and mind is burning, there are "the buddhas of the three times," who have maintained and relied upon the state of "being

not known"; and there are "cats and white oxen," which have thrown themselves into the moment of "being known to exist."[73] [When] this ring in the nose is present and this eye is present, the Dharma preaches acting buddha, and the Dharma sanctions acting buddha.

[131] Great Master Shinkaku of Seppōzan[74] preaches to the assembly: "The buddhas of the three times are inside the flame of the fire,[75] turning the great wheel of Dharma."

Great Master Shūitsu of Gensha-in Temple[76] says: "The flame is preaching Dharma for the buddhas of the three times, and the buddhas of the three times are standing on the ground to listen."

Zen Master Engo[77] says:

> [Seppō] deserves to be called the White Baron,[78]
> [But] also present is the Black Baroness.[79]
> Reciprocally they throw themselves into the moment:
> Gods appear and demons vanish.[80]
> Blazing flame covers the cosmos:[81] Buddha preaches Dharma.
> The cosmos is in blazing flame: Dharma preaches Buddha.
> Ahead of the wind, nests of arrowroot and wisteria[82] have been
> cut away.
> With one word, Vimalakīrti[83] has been tested and defeated.[84]

The present "buddhas of the three times" means all the buddhas. Acting buddha is just "the buddhas of the three times"[85] themselves. Among the buddhas of the ten directions, there is none who is not "of the three times." When the Buddha's truth preaches "the three times," it preaches them wholly, like this. Now, when we research acting buddha, it is just "the buddhas of the three times" themselves. Whether its "existence is known" or whether its
105a "existence is not known,"[86] it is always acting buddha as "the buddhas of the three times." Even so, the three olden buddhas,[87] while expressing the truth of "the buddhas of the three times"[88] in like fashion, have the [individual] expressions described above. For instance, Seppō says, "The buddhas of the three times are inside the flame, turning the great wheel of Dharma," and we should learn this truth. Every place of practicing truth[89] in which the buddhas of the three times turn the wheel of Dharma might be "the inside of flame."[90] And every "inside of flame" might be a buddha's place of practicing truth.

Teachers of sutras and teachers of commentaries cannot hear [this], and non-Buddhists and the two vehicles cannot know it. Remember, the flame of buddhas can never be the flame of other sorts. Indeed, we should reflect upon whether or not other sorts have flame at all. We should learn the teaching conventions [employed by] the buddhas of the three times while they are "inside flame." When they are located "inside flame," are "flame" and "the buddhas" cemented together? Are they drifting apart? Are object and subject oneness? Do object and subject exist? Are object and subject the same situation? Are object and subject equally far removed? "Turning the great wheel of Dharma" may include "turning the self and turning the moment."[91] It is "making things progress and throwing oneself into the moment."[92] It may include "turning the Dharma" and "the Dharma turning."[93] The "turning the wheel of Dharma" that [Seppō] has already expressed—even if the whole earth is totally in flame—may include "turning the wheel of Dharma" which is "the wheel of fire,"[94] may include "turning the wheel of Dharma" which is "the buddhas," may include "turning the wheel of Dharma" which is "the wheel of Dharma," and may include "turning the wheel of Dharma" which is "the three times." In sum, "flame" is the great place of practice in which "the buddhas turn the great wheel of Dharma." To fathom this state by spatial thinking, temporal thinking, human thinking, the thinking of the common and the sacred, and so on does not hit the target. Because [this state] is not fathomed by such thinking, it is just "the buddhas of the three times being inside flame and turning the great wheel of Dharma." "The buddhas of the three times" that [Seppō] has already expressed have gone beyond thinking. Because "the buddhas of the three times" are places of practice for "the turning of the Dharma wheel," "flame" exists. Because "flame" exists, 105b
"the buddhas'" places of practice exist.

[135] Gensha says, "The flame is preaching Dharma for the buddhas of the three times, and the buddhas of the three times are standing on the ground to listen to the Dharma." Hearing these words, [some might] say that Gensha's words are a fitter expression of the truth than Seppō's words; it is not necessarily so. Remember, the words of Seppō and the words of Gensha are separate: that is to say, Seppō is speaking of the concrete place where the buddhas of the three times are "turning the great wheel of Dharma," and Gensha is speaking of the buddhas of the three times "listening to the

Dharma." Whereas Seppō's words express the very "turning of the Dharma"[95] itself, the existence at a concrete place of "turning of the Dharma" does not necessarily call into discussion "listening to the Dharma" or not "listening to the Dharma." Thus, we cannot hear [Seppō say] that in "turning of the Dharma" there must always be "listening to the Dharma." Further, there may be import in [Seppō] not saying that the buddhas of the three times are preaching Dharma *for* the flame, not saying that the buddhas of the three times are turning the great wheel of Dharma *for* the buddhas of the three times, and not saying that the flame is turning the great wheel of Dharma *for* the flame.[96] Is there any difference between saying "turning the Dharma wheel"[97] and saying "turning the great wheel of Dharma"? "Turning the wheel of Dharma" is beyond "preaching Dharma." Must "preaching Dharma" necessarily be done for others?[98] Thus, Seppō's words are not words that fail to express fully the words that he meant to express. We must learn in practice, and always in complete detail, Seppō's [words] "existing inside the flame, turning the great wheel of Dharma." Do not confuse them with Gensha's words. To penetrate Seppō's words is to dignify and to behave with the dignified behavior of buddha. "The flame's" accommodation of "the buddhas of the three times" is beyond only the permeation of one limitless Dharma world or two limitless Dharma worlds, and it is beyond only the penetration of one atom or two atoms. For a measure of "the turning of the great wheel of Dharma," do not look to measures of the large, small, wide, and narrow. "The turning of the great wheel of Dharma" is not for self or for others, and is not
105c for preaching or for listening. Gensha's expression is: "The flame is preaching Dharma for the buddhas of the three times, and the buddhas of the three times are standing on the ground to listen." This, although [it says that the flame] is "preaching Dharma for the buddhas of the three times," never says that [the flame] is "turning the wheel of Dharma." Neither does it say that the buddhas of the three times are "turning the wheel of Dharma." The buddhas of the three times are standing on the ground to listen, but how could [Gensha's] flame turn the buddhas of the three times' "wheel of Dharma"?[99] Does the flame that is "preaching Dharma for the buddhas of the three times" also "turn the great wheel of Dharma," or does it not? Gensha never says, "Turning of the wheel of Dharma is this moment!" Neither does he deny the existence of turning of the wheel of Dharma, but I wonder whether Gensha has

stupidly understood “turning the wheel of Dharma” to mean preaching about the wheel of Dharma. If so, he is blind to Seppō’s words. He has recognized that when the flame is “preaching Dharma” for the buddhas of the three times, “the buddhas of the three times” are standing on the ground and listening to the Dharma, but he does not know that where “the flame” is “turning the wheel of Dharma,” there “the flame” is standing on the ground and listening to the Dharma. He fails to say that where “the flame” is turning the wheel of Dharma, “the flame” simultaneously is turning the wheel of Dharma. The buddhas of the three times’ “listening to the Dharma” is the Dharma-state of the buddhas: it is not influenced by others. Do not see “the flame” as “Dharma,” do not see “the flame” as “Buddha,” and do not see “the flame” as “flame.” Truly, we should not disregard the words of master or disciple. How could it be [sufficient] only “to have expressed that a red-beard is a foreigner”? It is also the fact that “a foreigner’s beard is red.”[100] Although Gensha’s words are like this,[101] present in them is something which we should esteem as the power of learning in practice. That is to say, we should learn in practice the essence and forms that have been authentically transmitted by the buddhas and the patriarchs, and which are not connected with essence and forms in the limited Mahayana and Hinayana thinking of sutra teachers and commentary teachers. What [Gensha] describes is the buddhas of the three times’ listening to the Dharma, which is beyond the essence and forms 106a
of Mahayana and Hinayana [Buddhists]. They know only that buddhas have—when it is accommodated by opportunities and circumstances—“the preaching of Dharma”; they do not know that the buddhas are “listening to the Dharma.” They do not assert that the buddhas are training, and they do not assert that the buddhas are realizing the state of Buddha. Now in Gensha’s expression, he has already asserted that “the buddhas of the three times are standing on the ground and listening to the Dharma,” and this contains the essence and the form of the buddhas’ “listening to the Dharma.” Do not see being able to preach as necessarily superior, and do not say that “those who are able to listen to this Dharma”[102] are inferior. If those who preach are venerable, those who listen also are venerable. Śākyamuni Buddha said:

> If they preach this sutra,
> At once they will see me[103]

[But] to preach it to [even] a single person:
That indeed will be hard.[104]

So to be able to preach the Dharma is to meet Śākyamuni Buddha—for the "me" who "at once they will meet" is Śākyamuni Buddha. He also said:

After my extinction,
To listen to and to accept this sutra,
And to inquire into its meaning:
That indeed will be hard.[105]

Remember, "listening and acceptance" also, equally, "are hard": there is no superiority or inferiority. Even though [those who are] "standing on the ground to listen" are "the buddhas," the supremely venerable, they should be "standing on the ground to listen to the Dharma." [Those who are] "standing on the ground to listen to the Dharma" are "the buddhas of the three times," and so those buddhas are in the realized state; we do not talk of listening to the Dharma as a causal process. They are already the buddhas of the three times, and so we should remember that the buddhas of the three times, standing on the ground to listen to the flame preach Dharma, are buddhas. [Although] we cannot trace the whole truth of the teaching and the conventions, when we endeavor to trace them, the state is "arrow tips having collided."[106] Flame invariably preaches the Dharma for the buddhas of the three times and, in the state of red mind moment by moment, flowers bloom on iron trees and the world is fragrant. In brief, while flame remains standing on the ground to listen to the preaching of Dharma, ultimately what is realized? The answer may be wisdom surpassing the master or wisdom equaling the master. Further, by researching deep beyond the threshold of
106b master and disciple,[107] [flame][108] becomes the buddhas of the three times.

[142] Engo says that [Seppō's] deserving to be called the White Baron does not prevent the Black Baroness from also [being present], and that their "reciprocal throwing themselves into the moment" is "gods appearing and demons vanishing." Now, although [Seppō can] manifest himself in the same situation as Gensha, there may be in Gensha a way in which he does not enter the same situation [as Seppō]. At the same time, is "flame" the buddhas? Are buddhas "flame"?[109] The mind of reciprocation between black and white appears

and vanishes in the gods and demons of Gensha, but the sounds and forms of Seppō never remain in the area of black and white.[110] And, while this is so, we should recognize that in Gensha there is fitness of verbal expression and there is unfitness of verbal expression, whereas in Seppō there is taking up with verbal expression and there is leaving be with verbal expression. Now Engo, in addition, has an expression that is not the same as Gensha and not the same as Seppō: namely, that "blazing flame covering the cosmos" is Buddha preaching Dharma, and that "the cosmos in blazing flame" is Dharma preaching Buddha. This expression really is brightness to students of later ages. Even if we are blind to "blazing flame," because we are covered by "the cosmos," I have that condition and the other has this condition. Places covered by "the cosmos" are already "blazing flame." What is the use of hating this and relying on that?[111] We should be glad that this skinbag—although its place of birth is "distantly removed from the sacred quarter" and the present in which it is living is "distantly removed from the sacred time"[112]—has still been able to hear the guiding teaching of "the cosmos." That "Buddha preaches Dharma" we had heard, but with regard to the fact that Dharma preaches Buddha, how deeply enmeshed were we in ignorance? In summary, the buddhas of the three times are preached in the three times by the Dharma, and the Dharma of the three times is preached in the three times by Buddha. There solely exists "the cosmos," which, ahead of the wind, cuts away nests of arrowroot and wiste- 106c
ria. A single word has conspicuously tested and defeated Vimalakīrti and others besides Vimalakīrti too. In sum, Dharma preaches Buddha, Dharma practices Buddha, and Dharma experiences Buddha; Buddha preaches Dharma, Buddha practices Buddha, and Buddha becomes Buddha. States like this are all the dignified behavior of acting buddha. Over the cosmos and over the earth, over the past and over the present, "those who have attained it do not trivialize it, and those who have clarified it do not debase it."

Shōbōgenzō Gyōbutsu-yuigi

Written at Kannondōrikōshōhōrinji in the last ten days of the tenth lunar month in the second year of Ninji.[113]

Śramaṇa Dōgen

Notes

[1] *Butsuma, hōma* means idealists who are disturbed by the concept of "Buddha" and "Dharma."

[2] *Jutō-tōko,* "a tree falling and wisteria withering," represents the natural falling away of that which binds.

[3] *Hōsshin,* "Dharma body," represents the Sanskrit *dharmakāya. Hōjin,* "reward body," represents the Sanskrit *saṃbhogakāya. Saṃbhoga,* which means enjoyment or sensuality, suggests the physical aspect of the body. See Vol. I, Glossary of Sanskrit Terms. This sentence suggests that being bound by concepts hinders both spiritual fulfillment and physical well-being.

[4] Quoted from the *Makashikan,* a text of the Tendai sect based on the lectures of Master Tendai Chigi.

[5] The Buddha's words in *Lotus Sutra, Nyorai-juryō* ("The Tathāgata's Lifetime"). See LS 3.18–20.

[6] The Buddha's words are about life here and now.

[7] *Jū-ō,* "vertical or horizontal," means free in all directions.

[8] Master Daikan Enō asked Master Nangaku Ejō, "Do you rely on practice and experience or not?" Master Nangaku said, "It is not that there is no practice and experience, but the state can never be tainted." Master Daikan Enō said, "Just this untaintedness is that which the buddhas guard and desire. You are also like this. I am also like this. And the ancestral masters of India were also like this." The story is recorded in *Shinji-shōbōgenzō*, pt. 2, no. 1, and also quoted in Chapter Seven (Vol. I), *Senjō,* and chapter Sixty-two (Vol. III), *Hensan.*

[9] In other words, motivation in the state of acting buddha is always pure, but motivation in zazen and other Buddhist practices is not always pure. *Zenna,* "taintedness," describes, for example, sitting in zazen with expectation of reward other than the experience of zazen itself.

[10] *Kono fu-zenna,* "this untaintedness," and *fu-mu,* "not nonexistent," both allude to the famous conversation between Master Daikan Enō and Master Nangaku Ejō about practice and experience.

[11] *Nyo-go-ze-go.* In Master Daikan Enō's words *go-yaku-nyoze,* "I am also like this,"

the compound *nyoze* means "like this." Here Master Dōgen separates the compound into the two adjectives *nyo,* "real," and *ze,* "this, concrete."

[12] *Go-mata.* In this usage, *mata,* "also" or "again," is emphatic—the master is just himself.

[13] *Myōgōsoku,* from the Sanskrit *vidyā-caraṇa-sampanna,* is one of the ten epithets of the Buddha. The expression praises the Buddha as not only perfect in knowledge but also perfect in conduct, and as not only perfect in conduct but also perfect in knowledge.

[14] *Fu-shaku-shinmyō* alludes to the *Lotus Sutra, Nyorai-juryō* ("The Tathāgata's Lifetime"). See LS 3.30.

[15] Master Dōgen imagined a concrete situation in which, for example, a Buddhist monk breaks the precept of not eating after lunch in order to maintain a balanced and satisfied state of mind.

[16] *Kekai* means the appearance of phenomena.

[17] *Sekai* represents concrete existence. The twenty-seventh patriarch, Master Prajñātara, said *kekai-sekai-ki,* "flowers opening are the occurrence of the world"; in other words, phenomena and concrete existence are one. See Chapter Forty-three (Vol. III), *Kūge.*

[18] *Inmo-rai* alludes to the former of the two famous conversations between Master Daikan Enō and Master Nangaku Ejō. Master Daikan said to Master Nangaku, "What is it that comes like this?" In this context, "it has come like this" means "it is actually present." See, for example, Chapter Twenty-nine, *Inmo.*

[19] *Nō,* "able," *yui-ga,* "I alone," and *juppō-butsu-nen,* "buddhas in the ten directions are like that," allude to the Buddha's words in the *Lotus Sutra, Hōben* ("Expedient Means") chapter. See LS 1.70, 1.74.

[20] *Nahen* [*no*] *ji,* "matters in distant places," means matters that are thought about, abstract concerns. These words are quoted from the *Wanshizenjigoroku* (*Broad Record of Master Wanshi Shōgaku*), vol. 5.

[21] *Jōtō,* literally, "receiving a hit." Master Dōgen's independent work *Gakudōyōjinshū* explains the term as follows: "With this body-and-mind, we directly experience the state of buddha: this is to receive a hit."

[22] *Mei-mei* [*taru*] *hyaku-sō-tō,* or "clear, clear are the hundreds of weeds," are traditional words in Chinese Buddhism, attributed to the so-called Happy Buddha, Hōtei (see Chapter Twenty-two, *Busshō*). That they are restricted by eyes means that they are seen as they are. That no separate *dharma* or object is seen means that the view is whole.

[23] *Shahō,* "this *dharma,*" suggests the Dharma as a concrete fact here and now. *Nahō,* "that *dharma,*" suggests the Dharma as theory. See also note 20.

[24] *Nyaku-shi,* literally, "if it arrives." See Chapter Twenty-two, *Busshō,* paragraph 14.

[25] *Henkai-fusōzō.* The words of Master Sekisō Keisho, quoted in *Shinji-shōbōgenzō,* pt. 1, no. 58.

[26] *Mitsugo.* See Chapter Fifty-one (Vol. III), *Mitsugo.*

[27] *Banri-mu-sunsō,* "for ten thousand miles, not an inch of grass," appears in the *Shinji-shōbōgenzō,* pt. 1, no. 82. In general, grass (or weeds) symbolizes concrete objective things (see note 22). At the same time, as that which is attractive to oxen, grass sometimes symbolizes that which distracts Buddhist practitioners from practice.

[28] Reality in the present is neither entered nor left.

[29] *Tenchi-kenkaku,* from the third sentence of Master Kanchi Sōsan's verse *Shinjinmei:* "If there is a hundredth or thousandth of a gap, the separation is as great as that between heaven and earth." Master Dōgen quotes the same words in the *Fukanzazengi* to describe the gulf between intellectual thinking and action. See Vol. I, Appendix Two.

[30] *Shidō-munan,* from the opening sentence of the *Shinjinmei:* "To arrive at the truth is without difficulty; just hate picking and choosing."

[31] *Daidō-taikan,* from a sentence in the middle of the *Shinjinmei:* "In the great truth the body is relaxed, and there is neither difficulty nor ease."

[32] "Cosmos" is *kenkon.* The four directions (north, south, east, and west) are represented by four of the twelve Chinese horary signs. The eight intermediate forty-five degree segments of the compass (north to northeast, northeast to east, etc.) are represented by the remaining twelve horary signs. *Ken,* or *inu-i,* "the dog and the boar" means the direction between the dog's segment (west to northwest) and the boar's segment (northwest to north); that is, the northwest. *Kon,* or *hitsuji-saru,* "the sheep and the monkey," means the southwest. *Kenkon,* "northwest and southwest," represents all points of the compass, that is, the universe or the cosmos.

[33] *Jinsetsu* suggests the dry material world.

[34] *Renge,* as in *Myōhōrengekyō,* the full title of the *Lotus Sutra,* suggests the world as an aesthetic whole. See Chapter Seventeen (Vol. I), *Hokke-ten-hokke.*

[35] *Shishū,* "four continents," from the Sanskrit *catur-dvīpā*, are Jambudvīpa (south), Pūrvavideha (east), Aparagodānīya (west), and Uttarakuru (north). See Vol. I, Glossary of Sanskrit Terms.

[36] *Gokudai-dō-shō* or *gokudai* [*wa*] *shō* [*ni*] *ona*[*jiku*], and *gokushō-dō-dai* or *gokushō* [*wa*] *dai* [*ni*] *ona*[*jiku*] allude to two sentences at the end of the *Shinjinmei:* "The extremely large is the same as the small, and no outer surface is seen," and "The extremely small is the same as the large; boundaries are completely forgotten."

[37] *Yuigi-gyōbutsu* means the state of acting buddha that is realized in dignified behavior.

[38] *Mushō,* "non-birth" or "being without birth," is sometimes used as a synonym for nirvana.

[39] *Shōji* is the title of Chapter Ninety-two (Vol. IV). *Shō* means both birth and life.

[40] *Yui-ga-doku-son.* In the *Long Āgama Sutra,* the legendary Buddha says these words. Here the expression suggests human arrogance.

[41] The quote is attributed to Master Tendō Nyojō, but the specific source has not been traced. Related preaching by Master Tendō appears at the end of Chapter Sixteen (Vol. I), *Shisho.*

[42] Alludes to the teaching of the *Lotus Sutra, Nyorai-juryō* ("The Tathāgata's Lifetime"). See LS 3.30: "In order to save living beings,/As an expedient method I manifest nirvana,/Yet really I have not passed away. . . ."

[43] *Danzetsu,* "severance," and *mushi-mushū,* "without beginning, without end," represent two views of time: as separate moments of existence and as eternity. The truth of action transcends both views.

[44] *Unen* means "mindfulness," or "having thought," or "having intention." *Munen* means "being without mindfulness," or "being without thought," or "being without intention." The two concepts appear in Master Daikan Enō's poem quoted in Chapter Seventeen (Vol. I), *Hokke-ten-hokke;* and Chapter Twenty-one (Vol. I), *Kankin.*

[45] *Honmatsu* means beginning and end, substance and detail, origin and future, essence and trivialities, and therefore—in conclusion—idealism and materialism. In Chapter Eighty-seven (Vol. IV), *Kuyō-shōbutsu,* the viewpoint of idealism is represented as *hongō-honke* or "the essentialist view of past *kalpa*s," as opposed to materialism represented by *matsuko-makken* or "the trivialist view of future *kalpa*s."

[46] *Lotus Sutra, Hōben.* See LS 1.86.

[47] *Dadei-taisui,* symbolizing daily struggles.

[48] *Kekai* means the appearance of phenomena.

[49] *Sekaiki* means the existence of facts. See notes 16 and 17.

[50] *Keidatsu.*

[51] *Dokubatsu* or "unique outstandingness." Master Ungo Dōyō said, "When a single word is far transcendent, and unique and outstanding, then many words are not necessary. And many are not useful." See also Chapter Nine (Vol. I), *Keisei-sanshiki.*

[52] Tuṣita Heaven is the place where Bodhisattva Maitreya is practicing the truth. It is said to be the fourth of the six heavens in the world of desire, but here Master Dōgen describes it in the time and place of action.

[53] *Anraku* represents the Sanskrit Sukhāvatī, which is the name of a heaven supposedly established by Amitābha Buddha. At the same time, Master Dōgen described zazen as *anraku* [*no*] *hōmon,* "The Dharma gate of peace and happiness."

[54] *Hyaku-zassai.* The words of Master Gensha Shibi (see Chapter Twenty [Vol. I], *Kokyō*). The real state of acting buddha shatters the idealism of Tuṣita Heaven and the realm of Peace and Happiness.

[55] *Rine* represents the Sanskrit *saṃsāra.* See Vol. I, Glossary of Sanskrit Terms.

[56] *Toku-go-hi-niku-kotsu-zui* alludes to the transmission between Master Bodhidharma and four disciples. See Chapter Forty-six (Vol. III), *Kattō*.

[57] Great saints do not worry about life-and-death.

[58] The philosophy of acting buddha is eternal, but its whole realization is just now.

[59] *Ekō-henshō* describes the state in zazen: "clarification" means not intellectual recognition but illumination by the state of brightness in zazen. The words *ekō-henshō* originate in a verse by Master Sekitō Kisen recorded in the *Sekitōsōan-no-uta* (*Songs from Sekitō's Thatched Hut*). See also Vol. I, Appendix Two, *Fukanzazengi.*

[60] *Bankai,* lit., "ten thousand circuits" or "ten thousand times," may be interpreted as ten thousand zazen sittings, or ten thousand efforts in zazen.

[61] *Ichijaku-rakuzai,* lit., "one move lying in place," describes the placement of a stone in a game of go, which is often used in the *Shōbōgenzō* as a symbol of a concrete action.

[62] *Shamon-isseki-gen,* the words of Master Chōsha Keishin. See Chapter Sixty (Vol. III), *Juppō.*

[63] *Yuigi-gyōbutsu.* See note 37.

[64] *Sangai-yuishin* is the title of Chapter Forty-seven (Vol. III).

[65] *Shō-heki-ga-ryaku,* an expression of the truth by Master Nan'yo Echū. See Chapter Forty-four (Vol. III), *Kobusshin.*

[66] *Fue* means "not understanding" or "transcendence of [intellectual] understanding." Master Daikan Enō said, "I do not understand the Buddha-Dharma." See *Shinji-shōbōgenzō*, pt. 1, no. 59. See also Chapter Seventeen (Vol. I), *Hokke-ten-hokke.*

[67] *Katsu-hatsu-hatsu-chi.* This expression appears in several chapters of the *Shōbōgenzō*. See, for example, the opening paragraph of Chapter Seventy-two (Vol. III), *Zanmai-ō-zanmai.*

[68] *Ichi-jōtetsu* stands for *banri-ichijō-tetsu,* "a ten-thousand-mile iron track," a symbol of unification. The expression appears earlier in this chapter, in paragraph 101, and, for example, in Chapter Twenty-nine, *Inmo,* paragraph 99.

[69] *Ryō-tō-dō* alludes to the story quoted at the end of Chapter Twenty-two, *Busshō.*

[70] Master Tōsan Shusho said: "In words there is no development of things,/In talk we do not throw ourselves into the moment./Those who listen to words miss out,/Those who stick in phrases get lost."

[71] *Shūhō* means reining in and letting go, or contracting and relaxing, or tightening and releasing. "Reining in and letting go" suggests self-control, passive and active.

[72] Master Unmon's words, quoted in *Shinji-shōbōgenzō*, pt. 1, no. 81. See also Chapter Thirty-six, *Kōmyō,* paragraph 134.

[73] Master Nansen Fugan preached, "As to the existence of the buddhas of the three times, I do not know their existence. As to cats and white oxen, I know they exist." See *Hekiganroku,* no. 61; *Shōyōroku,* no. 69.

[74] Master Seppō Gison (822–907), successor of Master Tokusan Senkan.

[75] Master Seppō was likely referring to a charcoal burner present at that time.

[76] Master Gensha Shibi (835–907), successor of Master Seppō.

[77] Master Engo Kokugon (1063–1135). Master Engo was in the lineage of Master Rinzai. He compiled the *Hekiganroku* (*Blue Cliff Record*), based on an earlier collection of poems and commentaries by Master Setchō Jūken.

[78] Kōhaku, an excellent thief in Chinese legends.

[79] Kōkoku, an even more accomplished thief in Chinese legends. The story goes that she stole the shirt off Kōhaku's back. Master Engo is praising both Master Seppō and Master Gensha.

[80] *Shinshutsu-kibotsu,* "gods appear, demons vanish," describes unexpectedness and elusiveness. *Kenkyusha's New Japanese-English Dictionary* gives the sample phrase *shinshutsu-kibotsu no kaitō,* "a phantom thief who appears in an unexpected place at an unexpected moment and leaves no trace behind."

[81] *Retsu-en goten.* In the next line, Master Engo simply reverses the two compounds thus: *goten retsu-en. Goten*, or *ten* [*o*] *wata*[*ru*], in the former line means "to extend throughout the sky/heavens/cosmos," and in the latter line means "that which extends throughout the sky/heavens/cosmos," i.e., the cosmos itself.

[82] *Kattō*, "arrowroot and wisteria" or "the complicated," is the title of Chapter Forty-six (Vol. III), *Kattō*.

[83] Vimalakīrti was a layman of the Buddha's time who was very skilled in discussion of Buddhist philosophy.

[84] *Shinji-shōbōgenzō,* pt. 3, no. 88.

[85] *Sanze-shobutsu. Sanze,* the three times (past, present, and future), means eternity. *Sho* expresses plurality, and so *shobutsu* means buddhas as individuals at concrete times and places, as opposed to simply *butsu, hotoke,* which means Buddha as the state of wisdom, action, or truth.

[86] Alludes to Master Nansen Fugan's words. See note 73.

[87] Master Seppō, Master Gensha, and Master Engo. The rest of the present paragraph

is a commentary on Master Seppō's words. The following two paragraphs are commentaries on the words of Master Gensha and Master Engo respectively.

88 *Sanze-shobutsu* may be seen as an expression of the truth in itself—as an expression of the oneness of concrete individual buddhas and inclusive eternity.

89 *Dōjō,* lit., "truth place" or "way place," represents the Sanskrit *bodhimaṇḍa,* or "seat of *bodhi*." See Vol. I, Glossary of Sanskrit Terms.

90 *Ka-en-ri. Ka-en,* "flame," represents the vigorous state. *Ri,* "inside," describes a concrete place. "The inside of flame" means a concrete place in the vivid state of reality.

91 *Ten* means to turn or to change. At the same time, it means to unroll a sutra and, by extension, to participate in the unfolding of the universe. See Chapter Seventeen (Vol. I), *Hokke-ten-hokke.* The phrase *tenki,* "changing of the moment," appears in Vol. I, Appendix Two, *Fukanzazengi.*

92 Alludes to the words of Master Tōsan Shusho. See note 70.

93 *Tenbō, hoten* alludes to the terms *ten-hokke,* "we turn the Flower of Dharma," and *hokke-ten,* "the Flower of Dharma turns," in Master Daikan Enō's famous verse. See Chapter Seventeen (Vol. I), *Hokke-ten-hokke;* Chapter Twenty-one (Vol. I), *Kankin.*

94 *Karin,* "wheel of fire," in ancient Indian cosmology, is one of the five wheels or rings (in Sanskrit *panca-maṇḍalaka*) of earth, water, fire, wind, and space that make up the material world. The four parts of this sentence follow four phases: the wheel of fire is material, the buddhas are Buddhist, the wheel of Dharma is real, and the three times are existence-time itself.

95 *Tenbō,* "turning the Dharma," suggests *ten-hokke,* "turning the Flower of Dharma" and *tenbōrin,* "turning the wheel of Dharma." These terms mean, respectively, to read the *Lotus Sutra* and to preach Buddhist preaching; at the same time both terms represent the action of the universe itself. See Chapter Seventeen (Vol. I), *Hokke-ten-hokke;* Chapter Seventy-four (Vol. IV), *Tenbōrin.*

96 Master Gensha's expression includes the word *i,* [*no*] *tame* [*ni*], which means "for" or "for the sake of." Master Seppō's expression is more direct, without recognition of a purpose.

97 *Tenbōrin,* "turning the Dharma wheel," is the conventional term. See Chapter Seventy-four (Vol. IV), *Tenbōrin.*

98 For example, preaching Dharma is sometimes done for fame and gain.

99 Master Gensha said that the flame was preaching Dharma, i.e., representing reality. Master Dōgen's objection is that to turn the wheel of Dharma is to realize reality itself.

100 In the story of Master Hyakujō and the wild fox (see Chapter Seventy-six [Vol. IV], *Dai-shugyō;* Chapter Eighty-nine [Vol. IV], *Shinjin-inga;* and *Shinji-shōbōgenzō*, pt. 2, no. 2), Ōbaku steps up and gives Master Hyakujō a slap. The master laughs and

says, "You have just expressed that a foreigner's beard is red, but it is also a fact that a red-beard is a foreigner." Here Master Dōgen reverses the order to suggest that we need not only the interpretative or deductive viewpoint (of Master Gensha) but also the direct observation (of Master Seppō).

101 "Like this" means limited to the deductive viewpoint (a red-beard is a foreigner).

102 Untraced quotation from a sutra.

103 *Lotus Sutra, Ken-hōtō* ("Seeing the Treasure Stupa"). See LS 2.194.

104 Ibid., LS 2.198.

105 Ibid., LS 2.198.

106 *Senpō-sōshū,* or "arrow-tips couple." This figure of speech is used in Master Sekitō Kisen's verse, *Sandōkai.* It alludes to an old Chinese story about two archers, Kishu and his teacher Hitei. In the whole of China there was no one to rival Kishu except for his own teacher. Eventually the two entered into a duel, but their arrows met and fell to the ground. Hence, *senpō-sōshū* suggests complete mastery of some practical skill, so that the disciple's experience perfectly matches that of the master. Master Dōgen affirmed that although the intellect cannot grasp the truth, the whole truth can be transmitted in practice or experience.

107 Although Master Seppō transmitted the Dharma to Master Gensha as master to disciple, they established a temple together (see Chapter Thirty, *Gyōji*), and the many conversations between them recorded in the *Shōbōgenzō* show transcendence of usual formalities between master and disciple.

108 Grammatically, the subject is still flame. In context, flame means those, such as Master Seppō and Master Gensha, who are in the sincere and vigorous state.

109 Master Gensha's expression separates the state of flame (which preaches) and buddhas (who listen). In that sense, it is open to criticism. At the same time, Master Dōgen recommended us to consider the nature of the relation between the state of flame and buddhas.

110 White and black refer to Kōhaku (the White Baron) and Kōkoku (the Black Baroness). At the same time, in the context of the previous question, black may be interpreted as representing flame and white as representing buddhas. In Master Gensha's mind there was reciprocation between the two factors, but in Master Seppō's mind there was no discrimination between the two.

111 *Nato,* "that" or "distant objects," means abstract matters as opposed to what concretely exists here and now. See also notes 20, 23, and 28.

112 "The sacred quarter" and "the sacred time" mean the land and the lifetime of Gautama Buddha.

113 1241.

[Chapter Twenty-four]

Bukkyō

The Buddha's Teaching

Translator's Note: Butsu *means buddha or Buddhist, and* kyō *means teaching or teachings.* Bukkyō *is usually translated as Buddhism, but in this chapter Master Dōgen emphasized the importance of the theoretical side of Buddhism. For this reason it is better here to translate* bukkyō *as "Buddha's teaching" in order to distinguish between the peculiar usage of the word in this chapter and the usual usage. Some Buddhist sects, wanting to emphasize the value of practice in Buddhism, insist on the importance of a transmission that is beyond and separate from theoretical teachings. They say we need not rely on any verbal explanation of Buddhism. But Master Dōgen saw that this theory itself was mistaken. Of course, practice is very important in Buddhism, but Master Dōgen considered that both practice and theory are important. If we deny the importance of the theoretical side of Buddhism, we lose the method to transmit Buddhism to others. In this chapter Master Dōgen explained the role of Buddhist theory and insisted that we should not forget the importance of theoretical Buddhist teachings.*

[147] The realization of the truth of the buddhas is the Buddha's teaching. Because Buddhist patriarchs perform it for the benefit of Buddhist patriarchs, the teaching authentically transmits it for the benefit of the teaching. This is turning of the wheel of Dharma. Inside the eye of this wheel of Dharma, [the teaching] causes Buddhist patriarchs to be realized and causes Buddhist patriarchs to enter *parinirvāṇa.* Those Buddhist patriarchs, without fail, possess manifestation in a single atom and possess nirvana in a single atom; they possess manifestation through the whole universe and possess nirvana through the whole universe; they possess manifestation in a single instant and possess manifestation through the ocean of abundant *kalpa*s. Yet their manifestation in one atom at one instant is utterly without incomplete virtue; and their manifestation through the whole universe through the ocean of abundant

*kalpa*s is never an effort to make up a deficiency. For this reason, we never say that buddhas who realize the truth in the morning and then pass into nirvana[1] in the evening are lacking in virtue. If we say that one day is of mea-
107a ger virtue, then the human span of eighty years is not long; and when we compare the human span of eighty years with ten *kalpa*s or twenty *kalpa*s, it may be like the relation between one day and eighty years. The virtue of this buddha and of that buddha[2] may be indistinguishable: when we take the virtue that belongs to a lifetime of long *kalpa*s and the virtue in eighty years, and try to compare them, we might be unable to arrive at even doubt. For this reason, "the Buddha's teaching" is just "teaching a buddha."[3] It is the perfectly realized virtue of a Buddhist patriarch. It is not true that the buddhas are high and wide while the Dharma teaching is narrow and small. Remember, when "buddha" is big "the teaching" is big, and when "buddha" is small "the teaching" is small. So remember, "buddha" and "the teaching" are beyond measures of big and small; they are beyond such properties as "good, bad, and indifferent"; and they are not for self-teaching or for the teaching of others.

[150] Some fellow has said, "Old Man Śākyamuni, besides expounding the teaching and the sutras throughout his life, also authentically transmitted to Mahākāśyapa the Dharma of the one mind which is the supreme vehicle, and this transmission has passed from rightful successor to rightful successor. So the teaching is opportunistic idle discussion, but the mind is the essential true reality. This authentically transmitted one mind is called 'the separate transmission outside the teachings.'[4] It is not to be likened to discussion of the three vehicles and the twelve divisions of the teaching. Because the one mind is the supreme vehicle, we speak of 'direct pointing into the human heart' and 'seeing the nature and becoming buddha.'" This expression is never about the everyday conduct of the Buddha-Dharma: it lacks the vigorous road of getting the body free, and it has no dignified behavior throughout the body. Fellows like this, even hundreds or thousands of years ago, were proclaiming themselves to be leading authorities; but we should know that, if they had such talk as this, they neither clarified nor penetrated the Buddha's Dharma and the Buddha's truth. Why not? Because of not knowing "buddha," not knowing "the teaching," not knowing "the mind," not knowing "inside," and not knowing "outside." This not knowing is due
107b to never having heard the Buddha-Dharma. Now they talk of "the buddhas"

without knowing what their substance and details are and without ever studying even the borders of [the buddhas'] going and coming; that being so, they do not deserve to be called the Buddha's disciples. The reason they say that [buddhas] authentically transmit only the one mind, without authentically transmitting the Buddha's teaching, is that they do not know the Buddha-Dharma. Not knowing the one mind as the Buddha's teaching and not hearing the Buddha's teaching as the one mind, they say that there is the Buddha's teaching outside of the one mind. Their "one mind" never having become the one mind, they say that there is a "one mind" outside of the Buddha's teachings. It may be that their "Buddha's teachings" have never become the Buddha's teaching. Although they have transmitted and received the fallacy of "a separate transmission outside the teachings," because they have never known "inside" and "outside," the logic of their words is not consistent. How could the Buddhist patriarchs who receive the one-to-one transmission of the Buddha's right-Dharma-eye treasury fail to receive the one-to-one transmission of the Buddha's teaching? Still more, why would Old Man Śākyamuni have instituted teachings and methods that could have no place in the everyday conduct of Buddhists? Old Man Śākyamuni intended, already, to create teachings and methods to be transmitted one-to-one: what Buddhist patriarch would wish to destroy them? Therefore, the meaning of "the one mind that is the supreme vehicle" is just the three vehicles and the twelve divisions of the teaching, and is just the Mahayana treasury and the Hinayana treasury.[5] Remember, because "the Buddha's mind" means the Buddha's eye, a broken wooden dipper, all *dharma*s, and the triple world, therefore it is the mountains, the oceans, and national lands, the sun, the moon, and the stars. "The Buddha's teaching" means myriad phenomena and accumulated things. The meaning of "outside" is this concrete place, this concrete place having arrived.[6] The authentic transmission is authentically transmitted from a self to a self, and so within the authentic transmission there is self. [The authentic transmission] is authentically transmitted from the one mind to the one mind, and so in the authentic transmission there must be the one mind. The one mind that is the supreme vehicle is soil, stones, sand, and pebbles. Because soil, stones, sand, and pebbles are the one mind, soil, stones, sand, and pebbles are soil, stones, sand, and pebbles. If we speak of the authentic 107c
transmission of the one mind that is the supreme vehicle, it should be like

this. But the fellows who speak of "a separate transmission outside the teachings" have never known this meaning. Therefore, do not, through belief in the fallacy of "a separate transmission outside the teachings," misunderstand the Buddha's teaching. If it were as those [fellows] say, might it be possible to speak of the teaching as "a separate transmission outside the mind"? If we spoke of "a separate transmission outside the mind," not a single phrase nor half a verse could be transmitted. If we do not speak of "a separate transmission outside the mind," we should never speak of "a separate transmission outside the teachings."

[155] Mahākāśyapa, as already the rightful successor of Śākyamuni, is owner of the teaching of the Dharma treasury; and, having received the authentic transmission of the right-Dharma-eye treasury, he is the keeper of the Buddha's state of truth. To say, on the contrary, that he need not have received the authentic transmission of the Buddha's teaching, may be one-sided and limited learning of the truth. Remember, when one phrase is authentically transmitted, the authentic transmission of the whole Dharma takes place. When one phrase is authentically transmitted, there is the transmission of mountains and the transmission of waters, and "it is impossible to depart from the transmission at this concrete place."[7] Śākyamuni's right-Dharma-eye treasury and supreme state of *bodhi* were authentically transmitted only to Mahākāśyapa; they were not authentically transmitted to other disciples. The authentic transmission is, inevitably, Mahākāśyapa. For this reason, in the past and present, every individual who learns the true reality of the Buddha-Dharma, when deciding upon teaching and learning that have come from the past, inevitably investigates them under the Buddhist patriarchs; we do not seek the decision under anyone else. Unless we have obtained the right decision of the Buddhist patriarchs, [our decision] is not yet the right decision. If we hope to determine whether the teachings we rely upon are right or not, we should determine it under the Buddhist patriarchs. The reason is that the original owners of the whole wheel of Dharma are the Buddhist patriarchs. Only the Buddhist patriarchs, having clarified and authentically transmitted the expression "existence," the expression "nonexistence," the expression "emptiness," and the expression "matter," are past buddha and present buddha.[8]

108a [157] Haryō,[9] on one occasion, is asked by a monk, "The Patriarch's intention and the intention of the teachings: are they the same or are they

different?" The master says, "Hens when cold perch in trees. Ducks when cold enter the water."[10]

Learning these words in practice, we should meet with the ancestral patriarchs of Buddhism and we should see and hear the teachings and methods of Buddhism. The present asking about the Patriarch's intention and the intention of the teachings, is asking whether the Patriarch's intention and the Patriarch's intention are the same or different. The present assertion that "hens when cold perch in trees; ducks when cold enter the water" expresses sameness and difference, but not the sameness and difference that is at the mercy of the perceptions of people who hold views on sameness and difference. Thus, because [Haryō] is beyond discussion of sameness and difference, he might be saying, "It is the same difference." Therefore, he seems to be saying, "Do not ask about sameness and difference."

[158] Gensha,[11] on one occasion, is asked by a monk, "The three vehicles and the twelve divisions of the teaching being unnecessary, just what is the ancestral master's intention in coming from the west?" The master says, "The three vehicles and the twelve divisions of the teaching completely being unnecessary."

The monk's question here, "The three vehicles and the twelve divisions of the teaching being unnecessary, just what is the ancestral master's intention in coming from the west?" as commonly understood, says that "the three vehicles and the twelve divisions of the teaching" are individual branches of a forked road, and asks whether "the ancestral master's intention in coming from the west" might exist elsewhere. [The common understanding] does not recognize that "the three vehicles and the twelve divisions of the teaching" are "the ancestral master's intention in coming from the west itself."[12] How much less could it know that the aggregate of eighty-four thousand Dharma gates is just "the ancestral master's intention in coming from the west"? Let us now investigate why "the three vehicles and the twelve divisions of the teaching" are "unnecessary." When, if ever, they are "necessary," what kind of criteria do they contain? Where "the three vehicles and the twelve divisions of the teaching" are "unnecessary," is learning in practice of "the ancestral master's intention in coming from the west" realized? The appearance of this [monk's] question might not be for nothing. Gensha says, "The three vehicles and the twelve divisions of the teaching completely

being unnecessary." This expression is the wheel of Dharma. We should 108b investigate the fact that where this wheel of Dharma turns, the Buddha's teaching exists as the Buddha's teaching. The point is that "the three vehicles and the twelve divisions of the teaching" are the wheel of Dharma of the Buddhist patriarchs.[13] It turns at times and places in which there are Buddhist patriarchs,[14] and it turns at times and places in which there are no Buddhist patriarchs.[15] It turns the same before a patriarch and after a patriarch. Further, it has the virtue of turning a Buddhist patriarch. Just at the moment of "the ancestral master's intention in coming from the west,"[16] this wheel of Dharma is "completely beyond necessity."[17] That it is "completely unnecessary" means neither that we do not use it nor that it is worn out: it is simply that this wheel of Dharma at this time is turning the wheel of "complete non-necessity." We do not deny the existence of "the three vehicles and the twelve divisions of the teaching"; we should glimpse the moment of their "complete non-necessity." Because they are "complete non-necessity," they are "the three vehicles and twelve divisions of the teaching." Because they are "the three vehicles and twelve divisions of the teaching," they are not "three vehicles and the twelve divisions of the teaching." For this reason, we express them as "the three vehicles and twelve divisions of the teaching." To quote one from among innumerable examples of those "three vehicles and twelve divisions of the teaching," it is as follows.

[161] The three vehicles: "First, the vehicle of the *śrāvaka,*"[18] who attains the way [of *bodhi*] through the Four Truths.[19] The Four Truths are the truth of suffering, the truth of accumulation, the truth of cessation, and the truth of the Way. Hearing these and practicing these, [*śrāvaka*s] traverse and attain release from birth, aging, sickness, and death; and they realize the ultimate *parinirvāṇa.*[20] The assertion that "In the practice of these Four Truths, suffering and accumulation are secular while cessation and the Way are paramount"[21] is the view and opinion of teachers of commentaries. Providing that [the Four Truths] are practiced in accordance with the Buddha-Dharma, the Four Truths are each of "buddhas alone, together with buddhas," the Four Truths are each "the Dharma abiding in the place of the Dharma," the Four Truths are each "real form," and the Four Truths are each "the buddha-nature." For this reason, they are utterly beyond discussion of "being without the nature," "non-becoming," and so
108c forth—because the Four Truths are each "completely beyond necessity."

[163] "Second, the vehicle of the *pratyekabuddha,*"[22] who attains *parinirvāṇa* through twelvefold dependent origination.[23] "Twelvefold dependent origination" means: 1) ignorance, 2) action, 3) consciousness, 4) name and form, 5) the six senses, 6) contact, 7) feeling, 8) love, 9) taking, 10) coming into existence, 11) birth, 12) aging and death. While practicing these twelve causes, causing dependent origination to occur in the past, present, and future, we take causes one by one and—though not discussing a subject who reflects or an object that is reflected—we investigate them in practice, at which time they are the turning of the wheel of "complete non-necessity"[24] and they are causes as "complete non-necessity." Remember, if ignorance is the one mind, then action, consciousness, and so on are also the one mind. If ignorance is cessation, then action, consciousness, and so on are also cessation. If ignorance is nirvana, then action, consciousness, and so on are also nirvana. Because appearance is also disappearance, we make such assertions as these.[25] Even "ignorance" is a word that speaks. "Consciousness," "name and form," and so on are also like this. Remember, ignorance, action, and so on are "I have an axe and would like to live with you on [this] mountain."[26] Ignorance, action, consciousness, and so on are "When I set out, I received the master's permission and now I would like to receive the axe."[27]

[165] "Third, the vehicle of the bodhisattva," who accomplishes *anuttara samyaksaṃbodhi* through the teaching, practice, and experience of the six *pāramitā*s. The meaning of this "accomplishing" is beyond "becoming," beyond "non-becoming," beyond "initiation," beyond "new creation," beyond "age-old creation," beyond "original practice," and beyond "non-doing": it is just to accomplish *anuttara samyaksaṃbodhi.* "The six *pāramitā*s" means *dāna-pāramitā, śīla-pāramitā, kṣānti-pāramitā, vīrya-pāramitā, dhyāna-pāramitā,* and *prajñā-pāramitā.*[28] Each of these is the supreme state of *bodhi,* and is beyond discussion of "non-birth" and "non-becoming." We do not always see *dāna* as the first and *prajñā* as the last. A sutra says, "A keen- 109a
witted bodhisattva [can] see *prajñā* as the first and *dāna* as the last. A dull-witted bodhisattva [only] sees *dāna* as the first and *prajñā* as the last." At the same time, *kṣānti* might also be first, and *dhyāna* might also be first. There might be thirty-six realizations of the *pāramitā*s—from [each] trap, a trap being realized.[29] The meaning of *"pāramitā"* is the far shore having arrived. The far shore is beyond the semblance or trace of going or coming,

but its arrival is realized.[30] Arrival is the universe: do not think that practice leads to the far shore. Practice exists on the far shore; therefore, if we are practicing, the far shore has arrived—because this practice invariably is equipped with the power of realization of the entire universe.

[168] The twelve divisions of the teaching (the sutras; also called the scriptures):[31]

1) *Sūtra*—here[32] called "original scriptures";[33]

2) *Geya*—here called "praising over again"[34] (praising of a sutra in verse);

3) *Vyākaraṇa*—here called "affirmation";[35]

4) *Gāthā*—here called "chants"[36] (here [also] called "[verses] other than *geya:*"[37] they are like the poems and poems of praise of this region);[38]

5) *Udāna*—here called "spontaneous preaching without being asked"[39] ("Sutras that are spontaneous preaching without being asked": Sacred human beings generally wait to be requested to preach the Dharma, but [in this case] they become unsolicited teachers of living beings, and so [the preaching] is spontaneous preaching without being asked. Again, the Buddha-Dharma is so difficult to know that it is called "unaskable." If it is not preached spontaneously, the many will not know it. In preaching for others, still again, [sacred ones] may not know what Dharma to preach for others. Therefore, they preach spontaneously without being asked, in order thereby to manifest preaching so profound that is only realized in experience. Thus, by means of spontaneous preaching without being asked, [sacred ones] manifest what is to be disclosed);

6) *Nidāna*—here called "[accounts of] causes and circumstances"[40] ("Sutras of causes and circumstances" aim to clarify the method of the precepts and to show, on the basis of violations, what a transgression is. When the form of a transgression is evident, it is possible properly to establish discipline. This [division] also, through causes and circumstances, clarifies what is to be disclosed);

7) *Avadāna*—here called "parables"[41] (*avadāna*);[42]

8) *Itivṛttaka*—here called "past episodes"[43] (here called "accounts as they occurred"[44] or called "past episodes");

9) *Jātaka*—here called past lives[45] (The events in "past lives" describe tales of deeds performed in former lives as a bodhisattva. The events in "past episodes" describe various concurrences in former ages); 109b

10) *Vaipulya*—here called "the exact and the wide";[46]

11) *Adbhuta-dharma*—here called "the unprecedented";[47]

12) *Upadeśa*—here called "discussion of doctrine."[48]

The Tathāgata just directly preached for others Dharma [both] fictional and factual, such as entry into the world of aggregates. This [division] is called *"sūtra."*

Sometimes, with verses of four, five, six, seven, eight, or nine words, he praised over again facts such as entry into the world of aggregates. This [division] is called *"geya."*

Sometimes he directly affirmed things that would come to living beings in the future, even affirming, for instance, that pigeons and sparrows would become buddha. This [division] is called *"vyākaraṇa."*

Sometimes with independent verses he affirmed facts such as entry into the world of aggregates. This [division] is called *"gāthā."*

Sometimes, without anyone asking, he spontaneously preached the facts of the world. This [division] is called *"udāna."*

Sometimes he summarized non-virtuous facts of the world, in order to consolidate the precepts. This [division] is called *"nidāna."*

Sometimes he used parables to preach the facts of the world. This [division] is called *"avadāna."*

Sometimes he related the facts of the world in the past. This [division] is called *"itivṛttaka."*

Sometimes he related the facts of lives received in the past. This [division] is called *"jātaka."*

Sometimes he preached on broad and great facts of the world. This [division] is called *"vaipulya."*

Sometimes he preached on unprecedented facts of the world. This [division] is called *"adbhuta-dharma."*

Sometimes he inquired critically into the facts of the world. This [division] is called *"upadeśa."*

> These [divisions] are the realization[49] of the world. For the delight of living beings, [the Tathāgata] established the twelve divisions of the teaching.

[173] The names of the twelve parts of the sutras are heard rarely. When the Buddha-Dharma has spread through a society, they are heard. When the Buddha-Dharma has died out already, they are not heard. When the Buddha-Dharma has yet to spread, again, they are not heard. Those who, having planted good roots[50] for long ages, are able to meet the Buddha, hear these [names]. Those who have heard them already will be able, before long, to attain the state of *anuttara samyaksaṃbodhi.* These twelve are each called sutras. They are called "the twelve divisions of the teaching" and called "the twelve parts of the sutras." Because the twelve divisions of the teaching are each equipped with the twelve divisions of the teaching, they are one hundred and forty-four
109c divisions of the teaching. Because the twelve divisions of the teaching are each combined into the twelve divisions of the teaching, they are simply one division of the teaching. At the same time, they are beyond calculation in numbers of below a hundred million or above a hundred million. They are all the eye of the Buddhist patriarchs, the bones and marrow of the Buddhist patriarchs, the everyday conduct of the Buddhist patriarchs, the brightness of the Buddhist patriarchs, the adornments of the Buddhist patriarchs, and the national land of the Buddhist patriarchs. To meet the twelve divisions of the teaching is to meet the Buddhist patriarchs. To speak of the Buddhist patriarchs is to speak of the twelve divisions of the teaching. Thus, Seigen "dangling a leg"[51] is just the three vehicles and the twelve divisions of the teaching. Nangaku's "To describe a thing does not hit the target"[52] is just the three vehicles and the twelve divisions of the teaching. The meaning of the "complete non-necessity" that Gensha now expresses is like this. When we pick up this point, [the state] is nothing but the Buddhist patriarchs—there being no other half person or single object at all—and is "not a single fact ever having arisen." Just at this moment, how is it? We might say, "it is completely beyond necessity."

[175] Sometimes mention is made of "the nine parts,"[53] which might be called "the nine divisions of the teaching."

The nine parts: 1) *Sūtra,* 2) *gāthā,* 3) past episodes (*itivṛttaka*), 4) past lives (*jātaka*), 5) the unprecedented (*adbhuta-dharma*), 6) [accounts of] causes and circumstances (*nidāna*), 7) parables (*avadāna*), 8) *geya,* 9) *upadeśa.*[54]

Because these nine parts are each equipped with the nine parts, they are eighty-one parts. And because the nine are each equipped with the whole, they are the nine. Without the virtue of belonging to the whole, they could not be 110a
the nine. Because they have the virtue of belonging to the whole, the whole belongs to [each] one.[55] For this reason, they are eighty-one parts. They are "a part of this,"[56] They are "a part of me,"[57] they are a part of a whisk, they are a part of a staff, and they are a part of the right-Dharma-eye treasury.

[177] Śākyamuni Buddha says:

> This my Dharma of nine parts,
> Which, obediently following living beings, I preach,
> Is the basis for [their] entering the Great Vehicle.
> For which purpose I preach this sutra.[58]

Remember, the "I" that is "this"[59] is the Tathāgata, his face and eyes and body and mind having been revealed. This "I" as "this" is, already, "the Dharma of nine parts," and "the Dharma of nine parts" might be just "I" as "this."[60] One phrase or one verse in the present is "the Dharma of nine parts." Because "I" is "this," it "preaches obediently following living beings."[61] Thus, all living beings living their life relying on this concrete place is just "the preaching of this sutra,"[62] and their dying their death relying on this concrete place is just "the preaching of this sutra." Even instantaneous movements and demeanors are just "the preaching of this sutra." "Teaching all living beings,/Causing all to enter the Buddha's truth,"[63] is just "preaching this sutra." These "living beings" are "obedient followers"[64] of "this my Dharma of nine parts."[65] This "obedient following" is to "follow others completely,"[66] to follow oneself completely,[67] to follow "the many beings" completely, to follow "living"[68] completely, to follow "I" completely, and to follow "this" completely. Because those living beings, in every case, are an "I" that is "this," they are individual branches of "the Dharma of nine parts." "To enter the Great Vehicle as the basis" means to experience the Great Vehicle, means to practice the Great Vehicle, means to hear the Great Vehicle, and means to preach the Great Vehicle. This being so, we do not say that "living beings" inherently have attained the truth; they are one bit of it. "To enter" is "the basis," and "the basis" is right from head to tail. Buddha preaches Dharma, and Dharma preaches Buddha. Dharma is [naturally] preached by

Buddha, and Buddha is [naturally] preached by Dharma. Flame preaches
110b Buddha and preaches Dharma. Buddha preaches flame, and Dharma preaches flame.[69] In "this sutra," already there is good "cause"[70] for "the preaching of purpose,"[71] and there is good "cause" for "purposeful preaching."[72] Even if [the Buddha] intends not to preach "this sutra," that is impossible. Therefore he says, "Purposefulness preaches this sutra."[73] "Purposeful preaching" covers the cosmos, and the cosmos[74] is "purposeful preaching." Both this buddha and that buddha,[75] with one voice, proclaim "this sutra." Both our world and other worlds purposefully preach "this sutra." Therefore, [the Buddha] "preaches this sutra," and "this sutra" itself is the Buddha's teaching. Remember, the Buddha's teaching as sands of the Ganges[76] is a bamboo stick and a fly-whisk. The sands of the Ganges as the Buddha's teaching are a staff and a fist. Remember, in sum, that the three vehicles, the twelve divisions of the teaching, and so on are the eye of the Buddhist patriarchs. How could those who do not open their eyes to these [teachings] be descendants of the Buddhist patriarchs? How could those who do not take up these [teachings] receive the one-to-one transmission of the right eye of the Buddhist patriarchs? Those who do not physically realize the right-Dharma-eye treasury are not the Dharma successors of the Seven Buddhas.

Shōbōgenzō Bukkyō

Preached to the assembly at Kōshō Temple in Yōshū[77] on the fourteenth day of the eleventh lunar month in the second year of Ninji.[78]

Notes

[1] "To pass into nirvana," in this case, means to die.

[2] *Shibutsu-hibutsu,* "this buddha and that buddha," may be interpreted as concrete buddha in the present and eternal buddha.

[3] *Bukkyō*, "buddha-teaching," is just *kyōbutsu,* "teaching-buddha." The eternal teaching of the Buddha, and the concrete fact of a Buddhist being taught in the present, are one.

[4] *Kyōge-betsuden* is the first line of a four-line poem attributed to Master Bodhidharma. The other three lines are: *furyū-monji,* nondependence on writings; *jikishi ninshin,* direct pointing to the human heart; and *kenshō-jōbutsu,* seeing one's nature and becoming buddha.

[5] *Daizō-shōzō,* lit., "great treasury and small treasury," means the three storehouses (Tripiṭaka) of Sutra, Vinaya, and Abhidharma retained in the Great Vehicle (Mahayana Buddhism) and in the Small Vehicle (Hinayana Buddhism).

[6] *Ge,* "outside," as a description of concrete reality, describes what is already present outside of the intellectual sphere.

[7] These words are in the form of a quotation from a Chinese text, but the source has not been traced.

[8] *Kobutsu-konbutsu,* "past buddha and present buddha," means buddhas throughout time; eternal buddhas.

[9] Master Haryō Kōkan, a successor of Master Unmon Bun'en.

[10] *Keitokudentōroku,* chapter 22.

[11] Master Gensha Shibi (835–907), successor of Master Seppō Gison.

[12] *Soshi-sairai* [*no*] *i* is the title of Chapter Sixty-seven (Vol. III). In that chapter, Master Dōgen asserts that the ancestral master's intention in coming from the west is just reality itself.

[13] The three vehicles and twelve divisions of the teaching are the Buddhist teaching itself, which is reality itself.

[14] For example, at a lecture in a Buddhist temple.

[15] For example, at a solitary place in the mountains.

[16] Just at the moment of reality.

[17] *Sō-fuyō* means "completely unnecessary," or "to be completely beyond necessity," or "complete non-necessity." Master Dōgen interpreted Master Gensha's words as an expression of reality itself, in which there is nothing to worry about.

[18] *Shōmon,* literally, "voice-hearer." See Vol. I, Glossary of Sanskrit Terms.

[19] *Shitai,* "Four Truths," are *ku, shu, metsu, dō.* These words derive from the Sanskrit *duhkha-satya* (truth of suffering), *samudaya-satya* (truth of accumulation), *nirodha-satya* (truth of dissolution), and *mārga-satya* (truth of the right way).

[20] *Parinirvāṇa,* lit., "complete extinction of the flame," here suggests attainment of a completely peaceful state.

[21] *Daiichi-gi,* lit., "of number one significance," stands for *dai-ichi-gi-tai,* lit., "truth of number one significance" or "the paramount truth." This refers to the doctrine of *shinzoku-nitai,* "two truths, genuine and secular." In the Sanron sect (said to be the first Buddhist sect to reach Japan from China) philosophy of affirmation is called the secular truth while philosophy of negation is called the paramount truth.

[22] *Engaku,* literally, "perceiver of circumstances."

[23] *Jūni-innen,* "twelve causes," from the Sanskrit *dvādaśāṅgaḥ-pratītya-samutpāda.* See, for example, LS 2.56. They are: 1) *avidyā* (Jp. *mumyo*), 2) *saṃskāra* (Jp. *gyo*), 3) *vijñāna* (Jp. *shiki*), 4) *nāma-rūpa* (Jp. *myoshiki*), 5) *ṣaḍ-āyatana* (Jp. *rokuju*), 6) *sparśa* (Jp. *shoku*), 7) *vedanā* (Jp. *ju*), 8) *tṛṣṇā* (Jp. *ai*), 9) *upādāna* (Jp. *shu*), 10) *bhava* (Jp. *u*), 11) *jāti* (Jp. *sho*), 12) *jarāmaraṇa* (Jp. *rōshi*).

[24] *Sōfuyō-rin,* "wheel of complete non-necessity," used in place of the usual compound *hōrin,* "wheel of Dharma," suggests that the words "complete non-necessity" and "Dharma" are interchangeable—both represent reality itself.

[25] The links in the chain of causation not only extend over time but also all arise and vanish at each moment. See, for example, the explanation of the doctrine of "the instantaneous appearance and disappearance of all things" in Chapter Seventy (Vol. III), *Hotsu-bodaishin.*

[26] Master Seigen Gyōshi spoke these words to Master Sekitō Kisen when Sekitō decided to leave Master Seigen's order at Jogo Temple and practice instead in the order of Master Nangaku Ejō. In this context, Master Seigen's words may be interpreted as representing the sincere state of reality—Master Seigen wished to give to his disciple the concrete means to eradicate hindrances. The episode is recorded in the *Keitokuden-tōroku,* chapter 5: Master [Seigen] ordered [Kisen] to take a letter to Master Nangaku, and he said, "After you have delivered the letter, come back soon. I have a pickax [and hope] to live with you on [this] mountain." [Kisen], on arriving there, before he had presented the letter, asked at once, "What is it like when we do not idolize the saints and do not attach importance to our own spirit?" [Ejō] said, "The disciple asks of life

on a tremendously high level. Why do you not aim your question lower?" [Kisen] said, "How could I accept forever being sunk? I shall pursue liberation without following sacred ones." [Ejō] then desisted. [Kisen] went back to Jogo. Master [Seigen] said, "It is not long since the disciple left. Have you delivered the letter or not?" [Kisen] said, "No information was communicated nor any letter delivered." The master said, "What happened?" [Kisen] related the above story, and then said, "When I set out, I received the master's permission and now I would like to receive that pickax." The master let a leg hang down. [Kisen] did prostrations to it. Then he departed for Nangaku.

27 Sekitō's words to Master Seigen also suggest the sincere state of living in reality. Sekitō could not accept the manifestation of the balanced state by the two masters; to him they seemed to be too relaxed. Nevertheless, he continued pursuing the truth, going back and forth, until he was able at last to succeed to the Dharma of Master Seigen.

28 In English the six *pāramitā*s, or accomplishments, are giving (*dāna*), discipline (*śīla*), patience (*kṣānti*), fortitude (*vīrya*), concentration (*dhyāna*), and wisdom (*prajñā*). See Vol. I, Glossary of Sanskrit Terms.

29 *Rarō,* "trap," originally a net or a cage for catching and keeping small birds, in this case suggests a *pāramitā* as a device for catching and keeping the truth.

30 *Tō,* "to arrive," "to have arrived," "to be already present," describes the state just now. See Chapter Eleven (Vol. I), *Uji,* paragraph 44.

31 *Senkyō,* literally, "line-sutras." "Lines" represents the original meaning of the Sanskrit *sūtra:* "a thread, line, cord; that which like a thread runs through or holds together everything." See Vol. I, Glossary of Sanskrit Terms.

32 China—this is a quotation from the *Daichidoron,* the Chinese translation of the *Mahāprajñāpāramitā-śāstra.*

33 *Kaikyō. Kai* means "to accord with." *Kaikyō* means the Buddha's discourses as they were delivered by the Buddha.

34 *Jūju. Jū* means to add another layer or to go over again, and *ju* means praise or eulogy. *Geya* come at the end of a sutra, and summarize in verse the teachings contained in the sutra.

35 *Juki,* affirmations by the Buddha of a Buddhist practitioner. See Chapter Thirty-two, *Juki.*

36 *Fuju,* independent verses such as the verse in praise of the *kaṣāya.* See Chapter Twelve (Vol. I), *Kesa-kudoku.*

37 *Fujūju,* literally, "not praising over again."

38 China, or China and Japan. The comments in parenthesis may have been added to the main text in China or in Japan. Like the main text, they are written in Chinese characters only.

39 *Mumon-jisetsu.*

40 *Innen,* "causes and circumstances," means the concrete causes and circumstances pertinent to a violation of the precepts.

41 *Hiyu.* See, for example, chapters 3, 5, and 7 of the *Lotus Sutra.*

42 The main text renders the Sanskrit *avadāna* as *ha-da-na.* The transliteration in the comment is *a-ba-da-na,* a closer approximation to the Sanskrit.

43 *Honji,* stories of previous lives of bodhisattvas.

44 *Nyozego,* literally, "like this words." Most sutras begin with the words *nyoze-ga-mon,* "Thus have I heard." See, for example, LS 1.8.

45 *Honshō,* the Buddha's past lives as a bodhisattva.

46 *Hōkō,* extensions or applications of Buddhist philosophy. "Exact and wide" represents the original meaning of the Sanskrit *vaipulya*. See Vol. I, Glossary of Sanskrit Terms.

47 *Mizō-u,* marvels. See, for example, the story of the god Śakra and the wild fox from the *Mizoukyō,* quoted in Chapter Eighty-eight (Vol. IV), *Kie-sanbō.*

48 *Rongi,* commentaries, for example, the *Mahāprajñāpāramitā-śāstra.*

49 *Shitsudan* transliterates the Sanskrit *siddhaṃ,* which means accomplishment, fulfillment, or realization. See Glossary of Sanskrit Terms. The *Daichidoron* explains four kinds of *siddhaṃ,* the first of which is realization of the world.

50 *Zenkon* represents the meaning of the Sanskrit *kuśala-mūla.* See Glossary of Sanskrit Terms.

51 *Sui-issoku* comes from a story in the *Keitokudentōroku,* chapter 5 (see also note 26). By letting a leg hang down from the master's zazen chair, Seigen manifested the relaxed situation of *samādhi*.

52 *Setsuji-ichimotsu-sokufuchū.* This is a direct quotation of Master Nangaku Ejō's words to Master Daikan Enō, also contained in the *Keitokudentōroku,* chapter 5. See also, for example, Chapter Sixty-two (Vol. III), *Hensan.*

53 *Bu* means a concrete part. Master Dōgen's commentary emphasizes a part as something with a distinct concrete form, as opposed to a vague abstraction.

54 The reciprocation between transliterations of the sound, and translations of the meaning, of the original Sanskrit, exactly mirrors that in the *Lotus Sutra.* See LS 1.102.

55 *Ichibu ichibu* [*ni*] *ki*[*suru*], literally, "one part belongs to one part." The first *ichibu* means "the whole," and the second *ichibu* means "each one."

56 *Shibu. Shi,* "this," means what concretely exists here and now. The character is drawn from the quotation of the Buddha's words in the next paragraph. *Bu,* "part," suggests the particular and the concrete as opposed to the general and the abstract.

[57] *Gabu. Ga,* "I," "me," or "my," means the Buddha or the state of buddha that is each person's own natural state. The character is again drawn from the quotation of the Buddha's words in the next paragraph.

[58] *Lotus Sutra, Hōben*. See LS 1.104.

[59] *Gashi,* "I-this," in the *Lotus Sutra* is "This my. . . ." Here *gashi,* "I which is this," means the state of the Buddha, or the self in action, which concretely exists.

[60] *Gashi,* "I as this," suggests the reality that is the combination of self and concrete existence.

[61] Because the Buddha's state is concrete, he tailors his preaching to the needs of his audience.

[62] *Setsu-zekyō. Setsu,* "preaching," means not only verbal preaching but real manifestation; *zekyō,* "this sutra," means the universe itself as the Buddha's teaching.

[63] *Lotus Sutra, Hōben:* "Know, Śāriputra!/I in the past made a vow,/Wishing to cause all creatures/To be equal with me and without differences./In accordance with the vow I made in the past,/Now already I am satisfied./Teaching all living beings,/I cause them all to enter the Buddha's truth." LS 1.108.

[64] *Zuijun* in the *Lotus Sutra* works as an adverb: "I preach as befits living beings." In his commentary, Master Dōgen uses the two characters as a noun phrase ("obedient followers" and "obedient following").

[65] Living beings, even those which have free will, are totally governed by the Dharma.

[66] *Zuitako,* "to follow others completely," is a traditional expression of the state that is completely harmonized with circumstances. The phrase may originate with Master Daizui Hōshin; see Chapter Thirty-seven, *Shinjin-gakudō.*

[67] *Zuijiko,* "to follow self completely," is Master Dōgen's variation, as are the following elements of this sentence.

[68] *Shū,* "the many," an expression of plurality, is the first half of the compound *shūjō,* "living beings." *Shō* or *jō,* "living" or "living being," is the second half of the compound *shūjō.*

[69] *Kaen,* "flame," means the vivid state. The preceding four lines allude to the conversation between Master Seppō Gison and Master Gensha Shibi, and the comment of Master Engo Kokugon, quoted in Chapter Twenty-three, *Gyōbutsu-yuigi.*

[70] *Mot*[*te*] in the last line of the quotation is an adverb: "for which purpose. . . ." Here, however, *i* is used as a noun, and it means the cause or the concrete reason for doing something.

[71] *Setsuko* means to preach the Buddhist purpose (which, as the Buddha has already stated earlier in *Lotus Sutra, Hōben*, is to cause living beings to disclose, display,

realize, and enter the state of the Buddha's wisdom; see LS 1.88–90). *Setsuko* emphasizes the theoretical, motivational, or mental side (the purpose).

[72] *Kosetsu,* "purposeful preaching," means preaching that is done purposefully, that is, with determined effort. At the same time, *kosetsu,* "preaching that is the purpose," suggests preaching that is done as an end in itself. *Kosetsu* emphasizes the practical or physical side (the action of preaching).

[73] *I-jō-ko-setsu-zekyō,* "by purposefulness this sutra is preached." These five characters form the last line of the *Lotus Sutra* quotation. In this context, they suggest that the Buddha's natural state is purposefulness, and, regardless of the Buddha's intention, his purposefulness preaches reality.

[74] *Gōten,* "covers the cosmos" or "the cosmos," again alludes to the words of Master Engo Kokugon quoted in Chapter Twenty-three, *Gyōbutsu-yuigi.*

[75] *Shibutsu-hibutsu,* "this buddha and that buddha," means buddha in the concrete present and buddha in eternity.

[76] *Gōsha,* "sands of the Ganges," represents that which is beyond calculation; all things and phenomena.

[77] Corresponds to present-day Kyoto prefecture.

[78] 1241.

[Chapter Twenty-five]

Jinzū

Mystical Power

Translator's Note: Jin *means mystical and* zu, *which is a corruption of* tsu, *means ability or power, so* jinzū *means mystical power. It is said in Buddhism that a person who has attained the truth may have certain kinds of mystical power, but many Buddhists invented fantastic exaggerations of these powers. Master Dōgen did not affirm such exaggerations. He affirmed the existence of Buddhist mystical powers, which we can get when we become buddhas, but he thought that in the case of Buddhist mystical powers, mystical means not supernatural but real. Master Dōgen thought that Buddhist mystical powers are the abilities we use in our usual life. When asked what Buddhist mystical powers are, an old Chinese Buddhist replied, "Fetching water and carrying firewood."*

[183] Mystical power,[1] as it is, is the tea and meals of Buddhists; and the buddhas, to the present, have not tired of it. In it, there are six mystical powers[2] and there is the one mystical power; there is the state of being without mystical power[3] and there is supremely ascendant mystical power.[4] Its embodiment is three thousand acts in the morning and eight hundred acts in the evening. It arises together with buddha but is not recognized by buddha; it vanishes together with buddha but does not break buddha. In ascending to the heavens, [buddha and mystical power] are the same state; in descending from the heavens, they are the same state; in doing training and getting expe- 110c
rience, they are always the same state. They are one with the Snow Mountains.[5] They are as trees and rocks. The buddhas of the past are the disciples of Śākyamuni Buddha, to whom they come holding aloft the *kaṣāya* and come holding aloft stupas. At such times, Śākyamuni Buddha says, "The mystical powers of the buddhas are unthinkable."[6] Thus, clearly, [the buddhas] of the present and future too are "also like this."

[186] Zen Master Daii[7] is the thirty-seventh patriarch in the line of direct descent from Śākyamuni Tathāgata and is the Dharma successor of Hyakujō

Daichi.[8] The many Buddhist patriarchs of today who have flourished in the ten directions, [even those] who are not the distant descendants of Daii, are just the distant descendants of Daii. Once while Daii is lying down, Kyōzan comes to see him. Daii just then turns so that he is lying facing the wall. Kyōzan says, "Ejaku is the master's disciple. Do not show him your backside!" Daii gets set to rise. Kyōzan by then is leaving, but Daii calls him, "Disciple Jaku!" Kyōzan comes back. Daii says, "Let this old monk tell you his dream." Kyōzan lowers his head, ready to listen. Daii says, "See if you can divine the dream for me." Kyōzan fetches a bowl of water and a towel. Daii, by and by, washes his face. After washing his face, he sits for a short while, and then Kyōgen comes along. Daii says, "I and disciple Jaku have just practiced a mystical power that is one step ascendant.[9] It is not the same as the small ones of the Small [Vehicle]." Kyōgen says, "Chikan was in the wings. I was able to witness everything clearly." Daii says, "[Then,] disciple, you must try to say something!"
111a thing!" Kyōgen immediately goes to make and bring a cup of tea. Daii praises them, saying, "The mystical powers and the wisdom of you two disciples are far superior to those of Śāriputra and Maudgalyāyana"[10]

[187] If we want to know the mystical power of Buddhists, we should learn in practice the words of Daii. Because "it is not the same as the small of the small," "to perform this learning is called Buddhist learning, and learning other than this is not called Buddhist learning."[11] It is the mystical power and the wisdom transmitted from rightful successor to rightful successor. Never learn the mystical powers of non-Buddhists and the two vehicles in India, or those studied by commentary teachers and the like. Now, when we study the mystical power of Daii, it is supreme; at the same time, there is a way of observing it that is "one step ascendant":[12] that is to say, from "the time of lying down"[13] there is a "turning to lie facing the wall," there is a "rising posture," there is a "calling out of 'Disciple Jaku!'," there is "telling of a dream," and there is "after washing the face, a short while of sitting." In the case of Kyōzan, similarly, there is "lowering of the head to listen" and there is "fetching a bowl of water" and "fetching a towel." And yet Daii says, "I and Disciple Jaku have just practiced a mystical power that is one step ascendant." We should learn this mystical power. Ancestral masters of the authentic transmission of the Buddha-Dharma speak like this. Do not fail to discuss "the telling of the dream" and "the washing of the face": decide that

they are the mystical power that is one step ascendant. He has said already "It is not the same as the small of the small": it cannot be the same as the small thoughts and small views of the Small Vehicle, and it must not be equated with the likes of [bodhisattvas in] the ten sacred and three clever stages. These all learn the small mystical powers and attain only the capacities of the small body; they do not arrive at the great mystical power of the Buddhist patriarchs. This is the mystical power of buddha, and mystical power in the ascendant state of buddha.[14] Students of this mystical power should not be moved by demons and non-Buddhists. Sutra teachers and commentary teachers have never heard of [this mystical power], and even if they heard, it would be hard for them to believe. The two vehicles, non-Buddhists, sutra teachers, commentary teachers, and the like learn the small mystical powers; they do not learn the great mystical power. Buddhas abide in and retain the great mystical power, and they transmit and receive the great mys- 111b
tical power. This is the mystical power of buddha. Without the mystical power of buddha, [Kyōzan] could not "fetch a bowl of water" and "fetch a towel," there could be no "turning to lie facing the wall," and there could be, "after washing the face," no "short while of sitting." Through the influence of this great mystical power, small mystical powers also exist. The great mystical power entertains small mystical powers, [but] small mystical powers do not know the great mystical power. "Small mystical powers" are "a hair swallowing the vast ocean," and "a poppy seed containing Sumeru."[15] Again, they are "the upper body emitting water, the lower body emitting fire,"[16] and suchlike. The five powers[17] and the six powers also are all small mystical powers. Their devotees have never seen the mystical power of buddha even in a dream. The reason the five powers and the six powers are called small mystical powers is that the five powers and the six powers are tainted by practice and experience,[18] and they are confined to and cut off by time and place. They exist in life [but] are not realized after the body. They belong to the self [but] are beyond other people. They are realized in this land but are not realized in other lands. They are realized in unreality but they are unable to be realized in real time. This great mystical power is not so: the teachings, practice, and experience of the buddhas are realized as one in [this] mystical power. They are realized not only in the vicinity of "buddhas"; they are realized also in the ascendant state of buddha. The teaching and forms of

mystically powerful buddha are truly unthinkable. They are realized prior to the existent body; the realization is not connected with the three times. Without the mystical power of buddha, the establishment of the mind, training, *bodhi,* and nirvana of all the buddhas could never be. That the present limitless ocean of Dharma worlds is constant and unchanging is entirely the mystical power of Buddha. It is not only that "a hair swallows the vast ocean": a hair is maintaining and retaining the vast ocean, a hair is manifesting the vast ocean, a hair is vomiting the vast ocean, and a hair is using the vast ocean. When in a single hair there is swallowing and vomiting of the whole
111c world of Dharma, do not study that—if the whole of the world of Dharma is like that—then it is impossible for the whole world of Dharma to exist. "A poppy seed containing Sumeru" and suchlike are also like this. A poppy seed is vomiting Sumeru; and a poppy seed is manifesting the world of Dharma, the ocean of limitless storage. When a hair vomits the vast ocean and a poppy seed vomits the vast ocean, they spew up in a single moment of mind and they spew up for ten thousand *kalpa*s. Given that ten thousand *kalpa*s and a single moment of mind similarly are spewed from hair and poppy seed, then from what are hair and poppy seed begotten? They are begotten just from the mystical power. And this begetting is itself the mystical power, so it is just that the mystical power gives birth to the mystical power: we should study that the three times have no occurrence or disappearance at all. Buddhas play[19] in this mystical power alone.

[194] Layman Hōun[20] is a great person in the orders of patriarchs. He has not only learned in practice in the orders of both Kōzei[21] and Sekitō;[22] he has met with and encountered many genuine masters who possess the truth. On one occasion he says:

> The mystical power and wondrous function,
> Carrying water and lugging firewood.[23]

[195] We must investigate this truth thoroughly. "Carrying water" means loading water and fetching it. There being our own work and self-motivation, and there being the work of others and the motivation of others, water is caused to be carried. This is just the state of mystically powerful buddha. We can say that knowing is existence-time, but the mystical power is just the mystical power.[24] Even in a person's not knowing, that state of Dharma[25]

does not fade and that state of Dharma does not die. Although the person does not know it, [that] state of Dharma is the Dharma itself. Although [the person] does not know that carrying water is the mystical power, the state of carrying water as mystical power does not regress. "Lugging firewood" means carrying wood for fuel—as for example the Sixth Patriarch did in former days.[26] Although we neither recognize that three thousand acts in the morning are the mystical power, or sense that eight hundred acts in the evening are the mystical power, in them the mystical power is realized. Truly, those who see and hear the mystical power and the wondrous function of the buddha-tathāgatas are able without fail to attain the truth. Therefore, the attainment of the truth of all the buddhas has been accomplished, in every case, through the force of this mystical power. So we should study that whereas the present "emitting water" of the Small Vehicle is a small mystical power, "carrying water" is the great mystical power. "Carrying water and lugging firewood" have never yet been abandoned, and people have not neglected them. Therefore they have arrived from the ancient past at the present; and what has been transmitted from here to others, without even an instant of regression or deviation, is the mystical power and the wondrous function. This is the great mystical power. It can never be the same as the small ones of the small. 112a

[197] Great Master Tōzan Gohon[27] in former days served as an attendant of Ungan,[28] at which time Ungan asks, "What is the mystical power and the wondrous function of disciple Kai?"[29] Then Tōzan folds his hands,[30] steps forward, and stands there. Again Ungan asks, "How might we describe the mystical power and the wondrous function?" Tōzan then conveys best wishes[31] and leaves.

[198] In this episode, truly the mystical power is present as "understanding the fundamental principle on hearing words," and the mystical power is present as "things existing in the state where box and lid fit."[32] Remember, the mystical power and the wondrous function will surely have children and grandchildren; they are not subject to regression. And they must properly have their founding patriarchs; they are not subject to evolution. Do not idly suppose that they may be the same as those of non-Buddhists and the two vehicles. In the Buddha's truth there are mystical transformations and mystical powers of the upper body and the lower body: the whole 112b

universe in the ten directions now is a real body of a *śramaṇa.*[33] All things, from the nine mountains and eight seas, to the ocean of [buddha-]nature and the waters of the ocean of *sarvajñā,*[34] are "emitting water"[35] from the upper body, the lower body, and the middle body, and are "emitting water" from upper non-body, lower non-body, and middle non-body.[36] This also extends to "emitting fire." It is not only a matter of water, fire, wind, and so on: the upper body emits buddha, the lower body emits buddha, the upper body emits patriarchs, the lower body emits patriarchs, the upper body emits countless *asaṃkheya*s of *kalpa*s, the lower body emits countless *asaṃkheya*s of *kalpa*s, the upper body gets out of the ocean of Dharma worlds, and the upper body enters into the ocean of Dharma worlds.[37] Moreover, the "vomiting of seven or eight"[38] and the "swallowing of two or three" of the lands of the world is also like this. The present four elements, five elements, six elements,[39] all elements, countless elements, are all the mystical power that is to appear and that is to vanish, and they are the mystical power that is to swallow and that is to vomit. They are the act of spewing and the act of gulping as momentary aspects of the present earth and space. To be spun by a poppy seed is real ability, and to be suspended by a hair is real ability. [This real ability] is born from and with that which is beyond consciousness, it abides in and retains that which is beyond consciousness, and it relies on as its real refuge that which is beyond consciousness. Truly, the changing forms of the mystical power of buddha are unconnected with short and long; how could it be [sufficient] to approach them only with one-sided intellectual thinking?

[201] In ancient times, a wizard of the five powers served under the Buddha, at which time the wizard asks, "The Buddha has six powers and I have five powers. What is that other one power?" The Buddha then calls to the wizard, "Wizard of the Five Powers!" The wizard responds. The Buddha says, "That is the one power you should ask me about."[40]

[202] We must investigate this episode thoroughly. How could the wizard know that "the Buddha has six powers"? "The Buddha has incalculable
112c mystical powers and wisdom": he is beyond only six powers. Even though [the wizard] sees only six powers, he cannot realize even six powers. How much less could he see other mystical powers, even in a dream. Now let us ask: Even though the wizard is looking at Old Man Śākya, is he meeting Buddha or not? Even if he is "meeting Buddha," is he looking at Old Man

Śākya or not? Even if he is able to look at Old Man Śākya, even if he is meeting Buddha, he should ask whether or not he has met the Wizard of the Five Powers. In this question, he should learn the use of entanglement[41] and should learn entanglement being cut away. How then could "the Buddha has six powers" reach [even] the level of counting one's neighbor's treasures? What is the meaning of the words now spoken by Old Man Śākya, "That is the one power you should ask me about"? He neither says that the wizard has "that one power," nor says that the wizard lacks it.[42] Although the [wizard] discusses penetration[43] and nonpenetration of "that one power," how could the wizard penetrate "that one power"?[44] For, even if the wizard has five powers, they are not five powers from among "six powers the Buddha has." The wizard's powers are seen through by the Buddha's power of penetration, but how could the wizard's powers penetrate the Buddha's power? If the wizard were able to penetrate even one of the Buddha's powers, relying on this power he would be able to penetrate Buddha. When we look at wizards, they have something that resembles the powers of Buddha, and when we look at a buddha's forms of behavior, they have something that resembles the powers of a wizard; but we should know that even if [what a wizard shows] is 113a
the forms of behavior of a buddha, that is not the mystical power of Buddha.[45] Without penetration, the five powers are all different from Buddha. [The Buddha's words mean:] "What is the use of you abruptly asking about 'that other one power'?" The idea of Old Man Śākya is: "You should ask about any one of the powers"; "You should ask about that one power, and [then] ask about that one power"; and "There is no way for a wizard to attain even one of the powers." Thus, comparing the mystical power of the Buddha and the powers of others, the words "mystical power" are the same, but the words "mystical power" are very different.

[206] Hence. . .

Great Master Eshō of Rinzai-in Temple[46] says,

A man of old said:

The Tathāgata's manifestations of his whole body
Were for the purpose [of teaching] accordance with the situations
of the world.
[But] fearing that people might beget the nihilistic view,[47]

> He provisionally established void concepts
> And expediently spoke of the thirty-two [signs].[48]
> The eighty [signs] also are empty sounds.
> The existent body is not the body of the Truth.
> The state without form is just the True Configuration.

> You say that the Buddha has six powers, which are unthinkable. [But] all the gods, wizards, *asura*s,[49] and mighty demons also have mystical powers—can they be buddhas or not? Followers of the Way, make no mistake! When Asura fought with god-king Indra and, on losing the battle, led eighty-four thousand followers into hiding inside the holes of lotus roots, this was not sacred, was it? In the example I[50] have just quoted, all was due to karmic powers[51] and dependent powers.[52] Now, the six powers of Buddha are not like that. When [Buddha] enters the world of sights, it is not beguiled by sights. When it enters the world of sounds, it is not beguiled by sounds. When it enters the world of smells, it is not beguiled by smells. When it enters the world of tastes, it is not beguiled by tastes. When it enters the world of sensations, it is not beguiled by sensations. When it enters the world of *dharma*s, it is not beguiled by *dharma*s. Thus, when [a person] realizes that the six categories—sights, sounds, smells, tastes, sensations, and *dharma*s[53]—all are bare manifestations, then nothing can bind this nonreliant person of the truth. Though this state is substance discharged from the five aggregates, it is just mystical power walking over the ground. Followers of the Way! True Buddha has no set shape and true Dharma has no fixed form. You are only fashioning images and inventing situations on the basis of fantastic transformation. Though you may find what you seek, those things are all the ghosts of wild foxes—never the true state of Buddha, but only the views and opinions of non-Buddhists.[54]

113b [209] So the six mystical powers of the buddhas can neither be attained nor be supposed by all gods and demons or by the two vehicles and the like. The six powers of the Buddha's state of truth are transmitted one-to-one solely to disciples of the Buddha who are in the Buddha's state of truth; they are not transmitted to anyone else. The six powers of Buddha are transmitted one-to-one in the Buddha's state of truth. Those who have not received the one-to-one

transmission cannot know the six powers of Buddha. And we should learn in experience that those who have not received the one-to-one transmission of the six powers of Buddha cannot be people of the Buddha's truth.

[210] Zen Master Hyakujō Daichi[55] says, "Eyes, ears, nose, tongue: each is not tainted by greed for all existent and nonexistent *dharma*s.[56] This state is called 'to be receiving and retaining a four-line verse,' and also called 'the fourth effect.'[57] The six senses being without any trace also is called 'the six mystical powers.' When, for instance, just in the present, the state is not hindered by all existent and nonexistent *dharma*s, and it is beyond nonreliance on knowing and understanding, this is called 'mystical power.' Not to hold onto this mystical power is called 'being without mystical power.' Bodhisattvas without mystical power, as thus described, are of untraceable tracks, are human beings in the ascendant state of buddha, are human beings who are utterly unthinkable, and are just gods of themselves."[58]

[211] The mystical power transmitted to the present from buddha to buddha and from patriarch to patriarch is like this. The mystical power of buddhas is "a human being in the ascendant state of buddha," is "a human being who is utterly unthinkable," is "a god of just the self," is "a bodhisattva being without mystical power," is "knowledge and understanding of nonreliance," is "mystical power not holding onto this," and is "all *dharma*s not being hindered." The six mystical powers are present now in the Buddha's state of truth, and the buddhas have received their transmission and retained them for long ages. Not a single buddha has failed to receive and retain them; those who do not receive and retain them are not buddhas. Those six mystical powers make the six senses clear, in the state of being without any trace. As regards the meaning of "being without traces," a man of old said:

> The six kinds of mystical function are emptiness and are beyond emptiness.
> A ball of brightness transcends inside and outside.[59]

"To transcend inside and outside" may be "to be without traces." When we do training, learn in practice, and realize and enter, in the state without traces, we do not disturb the six senses. As regards the meaning of "not to disturb," one who disturbs deserves thirty [strikes] of the staff.[60] So we should master the six mystical powers in the state described above. Other 113c

than rightful successors in the Buddha's house, who can hear even that this principle exists? [Others] have merely mistaken a vain outward chase for the conduct of coming home.[61] Again, "the fourth effect" is a tool of the Buddha's truth, but no scholar of the Tripiṭaka[62] has received its authentic transmission. How could those who count grains of sand[63] or those who wander astray[64] attain this real effect? The sort who on "attaining the small are satisfied"[65] have never arrived at mastery of the state; only buddhas have received it from each other. "The fourth effect" is, namely, the state of "receiving and retaining a four-line verse." "Receiving and retaining a four-line verse" means the state in which, facing all "existent and nonexistent *dharma*s," the "eyes, ears, nose, and tongue" are each "untainted by greed." "Not to be tainted by greed is untaintedness."[66] "Untaintedness" is "the everyday mind,"[67] and is [the state of] "I am always sharp at this concrete place."[68] The authentic transmission in Buddhism of the six powers and the fourth effect has been like this. If there is any [teaching] that goes against this, we should know that it is not the Buddha-Dharma. In sum, the Buddha's truth is mastered, in every case, through mystical power. In such mastery, a bead of water swallows and spews the vast ocean, and a particle of dust holds up and lets go of the highest mountain—who could doubt it? This is just the mystical power itself.

Shōbōgenzō Jinzū

Preached to the assembly at Kannondōrikōshōhōrinji on the sixteenth day of the eleventh lunar month in the second year of Ninji.[69]

Notes

[1] *Jinzū* (mystical power) represents the Sanskrit *abhijña.* See Vol. I, Glossary of Sanskrit Terms.

[2] *Rokujinzū* (six mystical powers) are traditionally interpreted as 1) the power of mystical transmutation, 2) the power to know others' minds (see Chapter Eighty [Vol. IV], *Tashintsū*), 3) the power of supernatural vision, 4) the power of supernatural hearing, 5) the power to know past lives, 6) the power to end excess. (But see also paragraph 206 onward.)

[3] *Mu-jinzū.* See paragraph 210.

[4] *Mujō-jinzū.* See note 12.

[5] Setsuzan, "Snow Mountains," usually means the Himalayas. See also Chapter Sixty-nine (Vol. III), *Hotsu-mujōshin.*

[6] *Lotus Sutra, Nyorai-jinriki* ("The Mystical Power of the Tathāgata"). See LS 3.158.

[7] Master Isan Reiyū (771–853), successor of Master Hyakujō Ekai. Daii, short for Daiizan, "Great Isan Mountain," is the name of the mountain where the master lived. His two disciples mentioned in the story are Master Kyōzan Ejaku (807–883) and Master Kyōgen Chikan (?–898).

[8] Master Hyakujō Ekai (749–814), successor to Master Baso Dōitsu. Zen Master Daichi is his posthumous title, and Hyakujōzan is the name of the mountain where he lived.

[9] *Ichiō-jinzū,* literally, "one above mystical power." The meaning of *jo,* "above" or "ascendant," can be understood as in the phrase *butsu-kōjō-no-ji.* See Chapter Twenty-eight, *Butsu-kōjō-no-ji,* and notes 12 and 14.

[10] Śāriputra and Maudgalyāyana were two of the Buddha's ten great disciples. They are described in ancient Indian texts as having supernatural powers. *Shinji-shōbōgenzō,* pt. 1, no. 61. See also *Keitokudentōroku,* chapter 9.

[11] Untraced quotation from a Chinese text.

[12] *Mujo,* lit., "with nothing above" or "supreme" (ideal), is opposed to *ichijo,* lit., "one-above" or "one-step ascendant" (i.e., real). *Jo,* "to ascend," represents progression from the area of consideration (in which there is supremacy or perfection) into the area of reality (in which there are concrete actions).

[13] *Gaji,* literally, "lying down and then. . ." or "while he is lying down." In the previous paragraph Master Dōgen related the story mainly in Japanese, but these two characters are drawn directly from the Chinese story in the *Shinji-shōbōgenzō*. By using here direct quotations of Chinese characters, Master Dōgen increases the objectivity of the description.

[14] *Butsu-kōjō-jinzū. Butsu-kōjō,* "the ascendant [reality] of buddha," is explained in Chapter Twenty-eight, *Butsu-kōjō-no-ji*.

[15] A hair swallowing the vast ocean and a poppy seed containing Mount Sumeru are examples, taken from the *Vimalakīrti Sutra,* of happenings that appear to be impossible. Later Master Dōgen uses the same examples to represent the oneness of reality.

[16] *Lotus Sutra, Myō-shōgon-ō-honji* ("The Story of King Resplendent"): "Thereupon the two sons, out of consideration for their father, sprang up into space, to a height of seven *tāla* trees, and manifested many kinds of mystical transformation, walking, standing, sitting, and lying in space; the upper body emitting water, the lower body emitting fire. . . ." See LS 3.292–94.

[17] *Gotsū,* short for *go-jinzū,* the five mystical powers. These are the six mystical powers minus the sixth, the power to end excess.

[18] Tainted practice and experience means practice-and-experience separated into means (practice) and end (experience).

[19] *Yuge suru* means to play or to enjoy. The characters appear in the phrase *yuge-zanmai,* "playing in *samādhi*" or "*samādhi* as enjoyment." See the opening paragraph of Chapter One (Vol. I), *Bendōwa*.

[20] Layman Hōun is mentioned several times in the *Shōbōgenzō,* for example, in Chapter Seventy-three (Vol. IV), *Sanjūshichi-bon-bodai-bunpō.* More than three hundred of his poems survive.

[21] Master Baso Dōitsu (709–788), successor of Master Nangaku Ejō. Kōzei is the name of the district where he lived.

[22] Master Sekitō Kisen (700–790). He was a successor of Master Seigen Gyōshi, but like Master Baso he had also studied under Master Nangaku Ejō.

[23] *Keitokudentōroku,* chapter 8.

[24] In this part Master Dōgen deemphasized the importance of subjective consciousness and emphasized the importance of just acting.

[25] *Sono hō,* "that Dharma," means that real state of action in which mystical power is mystical power.

[26] Master Daikan Enō was a woodcutter before joining the order of Master Daiman Kōnin. See, for example, Chapter Thirty, *Gyōji.*

[27] Master Tōzan Ryōkai (807–869), a successor of Master Ungan Donjō. Great Master Gohon is his posthumous title.

[28] Master Ungan Donjō (782–841), a successor of Master Yakusan Igen.

[29] "Kai" means [Ryō]kai, the monk's name of Master Tōzan.

[30] *Shashu.* Hands held against the chest, forearms horizontal, left hand curled around the thumb into a fist, right hand palm down over left hand.

[31] *Chinchō,* or "Please take good care of yourself," was an expression used between monks when taking leave of each other, or at the end of a talk. In this case, Master Tōzan may have said *"Chinchō,"* or he may have conveyed the meaning of *"Chinchō"* by bowing.

[32] Both quotations come from Master Sekitō Kisen's poem, *Sandōkai.*

[33] *Shamon-isseki no shinjittai* alludes to Master Chōsha Keishin's words *shamon-isseki-gen.* Master Chōsha said, "The whole universe in the ten directions is a *śramaṇa*'s eye" (see Chapter Sixty [Vol. III], *Juppō*). Master Dōgen's variation suggests that the eye, or state of experience, of a *śramaṇa* (a striver) is his or her real body.

[34] The Sanskrit *sarvajñā* means all-knowing or omniscient. The nine mountains and eight seas (which are said to surround Mount Sumeru) represent the physical world. The oceans of buddha-nature and omniscience represent the mental world.

[35] *Shussui,* "emitting water," alludes to the previous quotation from the *Lotus Sutra* (LS 3.292–94). Master Dōgen uses the words to suggest the real manifestation of concrete phenomena, which is mystical and miraculous in itself.

[36] *Hishin,* "non-body," means mind or spirit—reality is manifested not only by physical phenomena but also by mental phenomena. "Upper and lower non-body" can be interpreted as high and low spirits, and "middle non-body" can be interpreted as balanced mind.

[37] The upper body getting out of and entering into the ocean of Dharma worlds suggests, from two sides, the upper body losing its separate identity—as in zazen, or in entering and leaving a bath.

[38] *Tokyaku-shichi-hachi-ko* alludes to Master Tōsu Daidō's description of the moon quoted in Chapter Forty-two (Vol. III), *Tsuki.* In that chapter, vomiting represents the function of concrete manifestation, as opposed to swallowing which represents inclusion within abstract generalization. At the same time, Master Dōgen interprets both vomiting and swallowing as actions.

[39] The four elements (from the Sanskrit *catvāri mahābhūtāni*) are earth, water, fire, and wind. The five elements (from the Sanskrit *pañca mahābhūtāni*) are earth, water, fire, wind, and space. The six elements (from the Sanskrit *ṣaḍ dhātavaḥ*) are earth, water, fire, wind, space, and consciousness.

[40] *Gotōegen,* chapter 1.

[41] *Kattō,* literally, "arrowroot and wisteria." See Chapter Forty-six (Vol. III), *Kattō.*

[42] A reflection of Master Dōgen's view of the buddha-nature. See Chapter Twenty-two, *Busshō.*

[43] *Tsū,* as a verb, means to pass through, to penetrate, or to master. As a noun it suggests the power or ability to do something thoroughly.

[44] *Na-itsu-tsū,* "that one power," in the wizard's usage means an extra-special mystical power, but in the Buddha's usage means the practical everyday state.

[45] A phony can imitate a buddha's forms but cannot imitate the state of buddha.

[46] Master Rinzai Gigen (815?–867), a successor of Master Ōbaku Kiun.

[47] *Danken,* lit., "cutting-off view," or nihilism, or materialism, represents the Sanskrit *uccheda-dṛṣṭi,* one of the two extreme views (*antagrāha-dṛṣṭi*). The other extreme view is *jōken,* "eternity view," or idealism, from the Sanskrit *śāśvata-dṛṣṭi.* See Glossary of Sanskrit Terms.

[48] Thirty-two auspicious features that were said to distinguish the Buddha. The eighty are a refinement of the thirty-two.

[49] *Asura*s are evil spirits or demons who oppose the gods. In this paragraph the word is used first collectively and then as a proper name, Asura. The story about Asura being defeated by the god Indra and hiding in lotus roots is recorded in the *Kanbutsuzanmaikyō* (*Sutra of Reflection on the Buddha's Samādhi*).

[50] *Sansō,* "mountain monk," a humble term used by Master Rinzai to refer to himself.

[51] *Gōtsū* means powers acquired as a result of past practice (for example, those of an excellent martial artist), as distinct from intuitive power which emerges instantaneously from the balanced state.

[52] *Etsū* means powers obtained through medicines, tantric formulae, and so on, as opposed to power that emerges naturally.

[53] *Shiki, shō, kō, mi, shoku, hō* are the objects of the six sense organs. See Chapter Two (Vol. I), *Maka-hannya-haramitsu.*

[54] Quoted from the *Rinzaizenjigoroku* (*Record of the Words of Zen Master Rinzai Gigen*).

[55] Master Hyakujō Ekai (749–814), a successor of Master Baso Dōitsu. Daichi is his posthumous title.

[56] *Issai-umu-shohō* means all material and immaterial things—for example, material possessions and Buddhist teaching.

[57] *Shika* means the state of an arhat. See Chapter Thirty-four, *Arakan.*

[58] *Tenshōkōtōroku,* chapter 9.

[59] Quoted from the *Shōdōka* by Master Yōka Genkaku.

[60] Alludes to the line of a verse in fascicle 6 of the *Hekiganroku* (*Blue Cliff Record*).

[61] *Kike,* "returning home," means returning to our self in zazen. In the *Fukanzazengi,* Master Dōgen describes zazen as *taiho,* "a backward step [to our original state]."

[62] *Sanzō,* lit., "three storehouses," representing the Sanskrit Tripiṭaka (three baskets), was used in China as a title for a scholar accomplished in studying the Tripiṭaka.

[63] *Sansa,* "counting sand," alludes to another line in the *Shōdōka:* "They know no respite from analyzing concepts and forms; having entered the ocean, they vainly exhaust themselves by counting grains of sand."

[64] *Reihei,* to wander astray or to stumble, is thought to allude to the story in the *Lotus Sutra* about the rich man's son who wanders in poverty in foreign lands. The characters *reihei* with the same meaning and the same pronunciation appear in the *Lotus Sutra, Shinge* ("Belief and Understanding") chapter. See LS 1.236.

[65] "The small" suggests the Small Vehicle, Hinayana Buddhism, as opposed to Mahayana Buddhism. The source of the quotation from Chinese has not been traced.

[66] *Fuzenna.* Master Daikan Enō asks Master Nangaku Ejō, "Do you rely on practice and experience or not?" Nangaku says, "Practice-and-experience is not nonexistent, but for it to be tainted is impossible." The Sixth Patriarch says, "Just this untaintedness is that which buddhas guard and desire. You are also like this. I am also like this. And the ancestral masters of India were also like this." (*Shinji-shōbōgenzō,* pt. 2, no. 1.) See also Chapter Seven (Vol. I), *Senjō;* Chapter Sixty-two (Vol. III), *Hensan,* etc.

[67] *Byōjōshin.* Master Jōshū asks Master Nansen, "What is the truth?" Nansen says, "The everyday mind is the truth." See *Shinji-shōbōgenzō,* pt. 1, no. 19.

[68] The words of Master Tōzan Ryōkai. See *Shinji-shōbōgenzō,* pt. 1, no. 55.

[69] 1241.

[Chapter Twenty-six]

Daigo 114a

Great Realization

Translator's Note: Dai *means great and* go *means realization, so* daigo *means great realization. Many Buddhist scholars, for example Dr. Daisetsu Suzuki, have translated* go *as "enlightenment." But the meaning of the word "enlightenment" is ambiguous and the word has for many years been a stumbling block to the understanding of Buddhism. So it may be better to translate* go *as realization. The meaning of realization in Master Dōgen's theory is also difficult to understand. Anyway, it is clear that realization is not only intellectual understanding but a more concrete realization of facts in reality. So we can say that realization in Master Dōgen's theory is realization in real life. We can study his thoughts on realization in this chapter.*

[217] The great truth of buddhas, having been transmitted, is a continuous line of immediacy; and the meritorious conduct of patriarchs, having been revealed, is a level expanse. Therefore, to actualize great realization, to arrive at the truth without realizing it, to reflect on realization and to play with realization, and to forget realization and let go and act: these are just the everyday state of Buddhist patriarchs. [Buddhist patriarchs] experience utilization of the twelve hours, in which they take things up, and they experience being used by the twelve hours, in which they throw things away. Springing out further from this pivot-point, they also experience playing with mud-balls[1] and playing with the soul.[2] From their great realization onward, Buddhist patriarchs inevitably master learning in practice that is actualized like this; at the same time, great realization that is totally realization is not seen as a "Buddhist patriarch," and a Buddhist patriarch who is totally a Buddhist patriarch is not "total great realization." A Buddhist patriarch springs out beyond the boundaries of "great realization," and great realization is a face and eyes springing out in the state that is ascendant over "Buddhist patriarchs." Still, human makings are of many kinds. Namely, there are "the

innately intelligent,"[3] who, by living, penetrate and get free from life—this, in other words, [whether] at the beginning, in the middle, or at the end of life, is a physical realization. There are [people of] "learned intelligence,"[4] who, through learning, master the state of themselves—in other words, they physically realize the skin, flesh, bones, and marrow of learning. There are "people of the buddha-intelligence," who are beyond innate intelligence and beyond learned intelligence; transcending the boundaries of self and others, they are limitless at this place and are free from the fetters of subjective or objective intelligence. There are "people of the intelligence that has no teacher"; they neither rely on good counselors nor rely on sutras, they neither rely on the nature nor rely on forms, and they neither deny or change themselves nor convert others; but still they disclose a commanding presence. Of these several kinds, we do not see one kind as keen and see a second kind as dull. The many kinds actualize many corresponding kinds of meritorious conduct. Then
114b what kind of being, sentient or nonsentient, could be incapable of innate intelligence?—we must study this in practice. When there is innate intelligence, there is innate realization, there is innate verification, and there is innate training. Thus, the Buddhist Patriarch, though already the Controller of Humans,[5] has been praised as "[the man of] innate realization"; he is the life that brought realization into being, and so he is described like this. To become satisfied with the state of great realization may be [called] "innate realization"; it is to have learned to bring forth realization, and so it is described like this.[6] This being so, we realize great realization by bringing forth the triple world, realize great realization by bringing forth the four elements, realize great realization by bringing forth the hundreds of weeds, realize great realization by bringing forth the Buddhist patriarchs, and realize great realization by bringing forth the universe.[7] All these are instances of bringing forth great realization and thereby realizing afresh the state of great realization. The time that is just the moment of this [realization] is now.

[221] Great Master Eshō[8] of Rinzai-in Temple says, "If we search throughout the great kingdom of Tang for someone who does not realize, it is hard to find one person."[9]

[222] What Great Master Eshō expresses now is the authentically propagated skin, flesh, bones, and marrow, in which there can be no wrongness. "Throughout the great kingdom of Tang" means inside[10] our own eye: it is

not connected with "the whole universe" and is not stuck in "lands of dust." If we search inside this concrete place for a person who does not realize, it is hard to find one. The self of yesterday that is the subjective self is not one who does not realize, and the self of today that is the objective self is not one who does not realize. If we search among mountain people and water people, past and present, looking for nonrealization, we will never find it. Students who study Rinzai's words like this will not be passing time in vain. Even so, we should study further, in experience, what behavior the ancestral founder has in mind. In short, I would like to question Rinzai, for the present: If you know only that someone who does not realize is hard to find, and do not know that someone who does realize is hard to find, that is never enough to be affirmed, and it is hard to say you have fully understood that someone who *does* not realize is hard to find. If we look for someone who 114c
does not realize, it is hard to find "one person," but have you ever, or have you never, met with "half a person"[11] who is beyond realization and whose face and eyes and easy bearing are imposing and majestic? If we search the great kingdom of Tang for someone who does not realize, it is hard to find one person, but do not think that having difficulty in finding is the ultimate state. We should try searching for two or three great kingdoms of Tang in one person or half a person. Is it difficult? Is it not difficult? When we are equipped with these eyes, we can be affirmed as Buddhist patriarchs who are experiencing satisfaction.

[224] Great Master Hōchi[12] of Kegonji in Keichō (succeeded Tōzan; his monk's name was Kyūjō) on one occasion is asked by a monk: "What is it like at the time when a person in the state of great realization returns to delusion?" The master says, "A broken mirror does not again reflect. Fallen blossoms cannot climb back onto the trees."[13]

[225] The present question, while it is a question, is like preaching to the assembly—[preaching] not proclaimed except in the order of Kegon, and not possible for anyone except a rightful successor of Tōzan to deliver. Truly this may be the squarely regulated order of a Buddhist patriarch who experiences satisfaction. "A person in the state of great realization" is not intrinsically in great realization and is not hoarding a great realization realized externally. It is not that, in old age, [the person] meets with a great realization [already] present in the public world. [People of great realization] do not forcibly drag

it out of themselves, but they unfailingly realize great realization. We do not see "not being deluded" as great realization. Neither should we aim, in order to plant the seed of great realization, to become at the outset a deluded being. People of great realization still realize great realization, and people of great delusion still realize great realization. If there is a person in great realization, accordingly there is Buddha in great realization, there are earth, water, fire, wind, and air in great realization, and there are outdoor pillars and stone lanterns in great realization. Now we have inquired into a person in the state of great realization. The question "What is it like at the time when a person in the state of great realization returns to delusion?" truly asks a question that deserves to be asked. And Kegon does not hate [the question]; he ven-
115a erates the ancient ways of the forest orders—[his conduct] may be the meritorious conduct of a Buddhist patriarch. Let us consider for a while, is the return to delusion of a person in the state of great realization completely the same as a person being in the unenlightened state? At the moment when a person in the state of great realization returns to delusion, is [that person] taking great realization and making it into delusion?[14] Does [the person] return to delusion by bringing delusion from a distant place and covering great realization?[15] Or does the person in the state of great realization, while remaining a whole person and not breaking great realization, nevertheless partake in a return to delusion?[16] Again, does "the return to delusion of a person in the state of great realization" describe as "returning to delusion" the bringing forth of a further instance of great realization?[17] We must master [these questions] one by one. Alternatively, is it that great realization is one hand, and returning to delusion is one hand?[18] In any case, we should know that the ultimate conclusion of our study up to now is to hear that a person in the state of great realization experiences returning to delusion. We should know that there is great realization that makes returning to delusion a familiar experience. Thus, recognizing a bandit as a child does not define returning to delusion, and recognizing a child as a bandit does not define returning to delusion.[19] Great realization may be to recognize a bandit as a bandit, and returning to delusion is to recognize a child as "a child." We see great realization as "a bit being added in the state of abundance." When "a bit is taken away in the state of scarcity," that is returning to delusion. In sum, when we grope for and completely get a grip on someone who returns to delusion, we

may encounter a person in the state of great realization. Is the self now returning to delusion? Is it beyond delusion? We must examine it in detail, bringing it here. This is to meet in experience the Buddhist patriarchs.

[229] The master says, "A broken mirror does not again reflect. Fallen blossoms cannot climb back onto the trees." This preaching for the multitude expresses the very moment of a mirror being broken. That being so, to concern the mind with the time before the mirror is broken and thereupon to study the words "broken mirror" is not right. [Some] might understand that the point of the words now spoken by Kegon, "A broken mirror does not again reflect, fallen blossoms cannot climb back onto the trees," is to say that a person in the state of great realization "does not again reflect," and to 115b
say that a person in the state of great realization "cannot climb back onto the trees"—to assert that a person in the state of great realization will never again return to delusion. But [Kegon's point] is beyond such study. If it were as people think, [the monk's question] would be asking, for example, "How is the everyday life of a person in the state of great realization?" And the reply to this would be something like "There are times of returning to delusion." The present episode is not like that. [The monk is asking] what it is like at "the time" when a person in the state of great realization returns to delusion; therefore he is calling into question[20] the very moment itself of returning to delusion. The actualization of an expression of the moment like this is: "A broken mirror does not again reflect. Fallen blossoms cannot climb back onto the trees." When fallen blossoms are just fallen blossoms, even if they are rising to the top of a hundred-foot pole, they are still fallen blossoms.[21] Because a broken mirror is a broken mirror just here and now, however many vivid situations it realizes, each similarly is a reflection that "does not again reflect."[22] Picking up the point that is expressed as "a mirror being broken"[23] and is expressed as "blossoms being fallen," we should grasp in experience the moment that is "the time when a person in the state of great realization returns to delusion." In this [moment], great realization is akin to having become buddha, and returning to delusion is akin to [the state of] ordinary beings. We should not study [Kegon's words] as if they discussed such things as "turning back into an ordinary being" or "traces depending on an origin."[24] Others talk about breaking the great state of enlightenment and becoming an ordinary being. Here, we do not say that great realization is broken, do not

say that great realization is lost, and do not say that delusion comes.[25] We should never let ourselves be like those others. Truly, great realization is limitless, and returning to delusion is limitless. There is no delusion that hinders great realization, [but] having brought forth three instances of great realization, we create half an instance of small delusion.[26] In this situation, there are [Snow Mountains] realizing great realization for the sake of Snow Mountains; trees and stones are realizing great realization relying on trees and stones; the great realization of buddhas is realizing great realization for the sake of living beings; and the great realization of living beings is greatly
115c realizing the great realization of buddhas: it cannot be related to before and behind.[27] Great realization now is beyond self and beyond others. It does not come; at the same time, "it fills in ditches and fills up valleys." It does not go; at the same time, "we keenly hate pursuit that follows an external object."[28] Why is it so? [Because] we "follow objects perfectly."[29]

[232] Master Keichō Beiyu[30] has a monk ask Kyōzan,[31] "Does even a person of the present moment rely upon realization, or not?" Kyōzan says, "Realization is not nonexistent, but how can it help falling into the second consciousness?"[32] The monk reports this back to Beiyu. Beiyu profoundly affirms it.[33]

[233] "The present moment" of which he speaks is the now of every person. Although [instances of] "causing ourselves to think of the past, the present, and the future" occur in thousands and tens of thousands, even they are present moments, are now. The state of each person is inevitably the present moment. Sometimes eyes have been described as the present moment, and sometimes nostrils have been described as the present moment. "Do we rely upon realization, or not?" We must investigate these words quietly; we should replace our heart with them and replace our brain with them. Recent shavelings in the great kingdom of Song say, "To realize the truth is the original aim," and, so saying, they vainly wait for realization. But they seem not to be illuminated by the brightness of the Buddhist patriarchs. Indolently, they disregard the need solely to comprehend in experience under a true good counselor. Even during the ancient buddhas' appearance in the world, they might not have attained salvation. The present words "Do we rely upon realization, or not?" neither say that realization does not exist, nor say that it exists, nor say that it comes: they say "Do we rely on it, or not?" They are

akin to asserting that the realization of a person of the present moment, somehow, has already been realized. If we speak, for example, of attaining realization, it sounds as if [realization] did not used to exist. If we speak of realization having come, it sounds as if that realization used to exist elsewhere. 116a
If we speak of having become realization, it sounds as if realization has a beginning. We do not discuss it like this and it is not like this; even so, when we discuss what realization is like, we ask if we need to rely on realization. Thereupon, with regard to "realization," [Kyōzan] has said, "What can it do about falling into the second consciousness?" He is thus saying that the second consciousness also is realization. By "the second consciousness," he seems to mean "I have become realization," or "I have attained realization," or "realization has come." He is saying that even "I have become" and even "it has come" are realization. So, while regretting the fact of falling into the second consciousness, he seems to be denying that second consciousness exists! Second consciousness produced from realization, at the same time, may be taken to be true second consciousness. In that case, even if it is second consciousness, and even if it is consciousness [divided into] hundreds of thousands, it may be the state of realization. It is not true that for the second consciousness to exist it must be left over from previously existing primary consciousness. For example, while I see the "I" of yesterday as myself, yesterday I called [the "I" of] today a second person.[34] We do not say that present realization was not there yesterday; neither has it begun now. We should grasp it in experience like this. In sum, heads of great realization are black, and heads of great realization are white.[35]

Shōbōgenzō Daigo

Preached to the assembly at Kannondōri-in-kōshōhōrinji on the twenty-eighth day of the first lunar month in the third year of Ninji.[36]

Written, and preached to a great gathering of human beings and gods, during a stay at the old Kippō Temple in Etsu,[37] on the twenty-seventh day of the first lunar month in the second year of Kangen.[38]

I copied this on the twentieth day of the third lunar month, in the spring of the same second year [of Kangen], while serving as [the master's] attendant in the inner sanctums of Kippō Temple in Etsu—Ejō

Notes

[1] *Rō-teiden* suggests the performance of mundane daily tasks in the balanced state.

[2] *Rō-zeikon.* In Chapter Sixty-eight (Vol. III), *Udonge,* Master Dōgen describes zazen as playing with the soul.

[3] *Shōchi,* which generally means "innate intelligence" or "natural sage" (see Vol. I, Appendix Two, *Fukanzazengi*), can also be interpreted as "knowing through life." In his explanation, Master Dōgen utilizes the ambiguity of *shō,* which as an adjective means "innate" or "inborn," as a noun means "birth" or "life," and as a verb means "to live" or "to be born." In Master Dōgen's commentary, "innate" does not mean innate in a naturalistic sense; it means naturally present but at the same time realized by effort in life. See also Chapter Ninety (Vol. IV), *Shizen-biku,* paragraph 54: "In the Buddha's teaching, there are no people of innate intelligence."

[4] *Gakujichi,* like *shōchi,* is originally a Confucian concept. See Chapter Ninety (Vol. IV), *Shizen-biku,* paragraph 56.

[5] *Chōgo-jōbu,* representing the Sanskrit *puruṣa-damya-sārathi,* is one of ten epithets of the Buddha. See Glossary of Sanskrit Terms. The ten are listed in Chapter Eighty-seven (Vol. IV), *Kuyō-shōbutsu*.

[6] Realization, even though it is innate or natural, has to be realized through effort in life, and so it is described as *shōgo,* which means both "innate realization" and "realization through living." See note 3.

[7] *Kōan.* See Chapter Three (Vol. I), *Genjō-kōan*.

[8] Master Rinzai Gigen (815?–867), a successor of Master Ōbaku Kiun. Great Master Eshō is his posthumous title.

[9] A slightly different version of Master Rinzai's words is quoted in the *Kosonshuku-goroku,* chapter 5: "Even if we break the kingdom of Tang searching for someone who does not understand, we cannot find one person."

[10] *Ri,* lit., "backside" or "inside," appears in Master Rinzai's words as "throughout."

[11] *Hannin,* "half a person," is opposed to *ichinin,* "one person," in Master Rinzai's words. Master Dōgen often uses *han,* "half," to represent concrete reality.

[12] Master Kegon Kyūjō, successor of Master Tōzan Ryōkai. Great Master Hōchi is his posthumous title.

[13] *Keitokudentōroku,* chapter 17. "Fallen blossoms do not return to their branches; a broken mirror does not again reflect" (*rakuge eda ni kaerazu, hakyō futatabi terasazu*) is a proverb still heard in Japan today.

[14] For example, making a problem out of natural desire (idealistic phase).

[15] For example, throwing away Buddhist effort and drinking beer (materialistic phase).

[16] For example, reading fiction (behavior in day-to-day life).

[17] Suggests that it is ultimately difficult to discriminate between delusion and realization.

[18] *Ichi-seki-shu,* "one hand," represents a concrete thing. Master Dōgen brought his discussion back into the area of concrete things.

[19] *Zoku,* "bandit," may be interpreted as an enemy of the Buddha's teaching, and *shi,* "child," may be interpreted as a disciple of the Buddha. The point of the sentence is that delusion is an inclusive state, and therefore not only a matter of mistaken recognition.

[20] *Mishin,* or *ibukashi,* means not yet clarified in detail. In stories in the *Shinji-shōbōgenzō,* the words *ibukashi,* "I do not understand," are often spoken by monks to ask a master for further clarification. Here Master Dōgen uses the compound unconventionally as a verb, *mishin suru.*

[21] *Rakuge,* "fallen flowers," describes the momentary real state of flowers, which is irrelevant to their relative position.

[22] *Fu-jū-shō,* "does not again reflect," describes the state in a moment of the present; it is not concerned with the future.

[23] *Hakyō,* "broken mirror" or "a mirror being broken," and *rakuge,* "fallen flowers" or "flowers being fallen," here represent the momentary state of action of concrete things.

[24] "Turning back into an ordinary being" describes a process and "traces depending on origin" describes a separation in time or space, but Master Kegon's words describe a momentary state.

[25] Again, "delusion comes" describes a process, but Master Dōgen saw delusion as a momentary state.

[26] For example, after making something to eat, having an alcoholic drink with it.

[27] Great realization is not related to the past and future—because it is a momentary state.

[28] Because pursuing the truth is returning to ourselves.

[29] *Zuitako,* "follow objects perfectly" or "follow others out," is a common expression in the *Shōbōgenzō* of the state that is completely harmonized with circumstances.

[30] Master Keichō Beiyu, a successor of Master Isan Reiyū.

[31] Master Kyōzan Ejaku (807–883), also a successor of Master Isan Reiyū.

[32] *Dai-ni-tō,* lit., "head number two," means divided consciousness.

[33] *Shinji-shōbōgenzō,* pt. 1, no. 7; *Rentōeyō,* chapter 8; *Wanshijuko,* no. 62.

[34] Because there is only the reality of the present moment, even divided consciousness is also realization. But consideration based on the assumption of past, present, and future gives rise to the distinction between realization and second consciousness, or self and second person.

[35] Black heads and white heads suggest the heads of young people and of old people. The sentence suggests that all people are in the state of great realization, whether we realize it or not.

[36] 1242.

[37] Corresponds to present-day Fukui prefecture.

[38] 1244.

[Chapter Twenty-seven]

Zazenshin

116b9

A Needle for Zazen

Translator's Note: Shin *means a bamboo needle that was used for acupuncture in ancient China. So* shin *means a method of healing body and mind, and the word came to be used as a maxim that has the power to cure a human being of physical and mental discomfort. Subsequently, the word* shin *was used to describe short verses useful in teaching the important points of a method of training. In this chapter Master Dōgen first explained the true meaning of zazen, quoting and commenting on a famous exchange between Master Nangaku and Master Baso. Then he praised a* Zazenshin written *by Master Wanshi Shōgaku, and finally, he wrote his own* Zazenshin.

[3] While Great Master Yakusan Kōdō[1] is sitting, a monk asks him, "What are you thinking in the still-still state?"[2] The master says, "Thinking the concrete state of not thinking." The monk says, "How can the state of not thinking be thought?" The master says, "It is non-thinking."[3]

[4] Experiencing the state in which the words of the great master are like this, we should learn in practice "mountain-still sitting,"[4] and we should receive the authentic transmission of "mountain-still sitting": this is the investigation of "mountain-still sitting" that has been transmitted in Buddhism. "Thinking in the still-still state" is not of only one kind, but Yakusan's words are one example of it. Those words are "Thinking the concrete state of not thinking." They include "thinking" as skin, flesh, bones, and marrow, and "not thinking" as skin, flesh, bones, and marrow. The monk says, "How can the state of not thinking be thought?" Truly, although "the state of not thinking" is ancient, still it is "How can it be thought about!"[5] "In the still-still state" how could it be impossible for "thinking" to exist? And why do [people] not understand the ascendancy[6] of "the still-still state"? If they were not the stupid people of vulgar recent times, they might possess the power, and might possess

the thinking, to ask about "the still-still state." The great master says, "It is non-thinking." This use of "non-thinking" is brilliant; at the same time, whenever we "think the state of not thinking," we are inevitably using "non-thinking." In "non-thinking" there is someone, and [that] someone is maintaining
116c and relying upon me. "The still-still state," although it is I, is not only "thinking": it is holding up the head of "the still-still state." Even though "the still-still state" is "the still-still state," how can "the still-still state" think "the still-still state"? So "the still-still state" is beyond the intellectual capacity of Buddha, beyond the intellectual capacity of the Dharma, beyond the intellectual capacity of the state of realization, and beyond the intellectual capacity of understanding itself. The one-to-one transmission to Yakusan in the state like this is the thirty-sixth, already, in a line of direct descent from Śākyamuni Buddha; and when we trace upward from Yakusan, there is, after thirty-six generations, the Buddha Śākyamuni. Having been authentically transmitted like this, "thinking the concrete state of not thinking" is present already. In recent years, however, stupid unreliable people[7] have said, "In the effort of zazen, to attain peace of mind[8] is everything. Just this is the state of tranquility." This opinion is beneath even scholars of the Small Vehicle. It is inferior even to the vehicles of humans and gods. How can we call such people students of the Buddha-Dharma? In the great kingdom of Song today, people of such effort are many. It is lamentable that the Patriarch's truth has gone to ruin. There is another group of people [who say]: "Sitting in zazen to pursue the truth is an essential mechanism[9] for beginners and late-learners, but it is not necessarily the action of Buddhist patriarchs. For them, 'walking also is Zen, and sitting also is Zen. In talking and silence, movement and rest, the body is at ease.'[10] Do not associate [Buddhist patriarchs] exclusively with this effort [of zazen]." Many who call themselves followers of Rinzai are of this opinion. They speak like this because they have been remiss in receiving the transmission of the true life of
117a the Buddha-Dharma. What is "a beginner"? Which [sort] is not a beginner? At what place do they locate a beginner?[11] Remember, as the established [method of] investigation in learning the truth, we pursue the state of truth in zazen. The point, in manifest form, is that there is acting buddha which does not expect to become buddha. Because acting buddha is utterly beyond becoming buddha, the universe is realized. The body-buddha is utterly beyond becoming buddha, [but] when nets and cages are broken, sitting buddha does not

hinder becoming buddha at all. Just at this moment, the power is originally present, through a thousand ages and ten thousand ages, to enter [the state of] Buddha or to enter [the state of] demons. And forward steps and backward steps possess the capacity intimately to fill ditches and to fill valleys.

[9] Zen Master Daijaku of Kōzei,[12] after receiving the immediate transmission of the mind-seal[13] while learning in practice under Zen Master Daie of Nangaku,[14] constantly sits in zazen. Nangaku on one occasion goes to Daijaku's place and asks him, "Virtuous monk! What are you aiming at, sitting in zazen?"[15] We should quietly consider and investigate this question. That is, we should consider in detail whether [Nangaku] is asking: Is there an aim that might be superior to sitting in zazen? Beyond the framework of sitting in zazen, has there never yet been a state of truth to aim at? Should we not aim at anything at all? Just in the moment of sitting in zazen, what kind of aim is being realized? More than we love a carved dragon, we should love the real dragon.[16] We should learn that the carved dragon and the real dragon both possess the potency of clouds and rain. Do not hold the remote[17] in high regard, and do not hold the remote in low regard: be accustomed to it as the remote. Do not hold the close[18] in high regard, and do not hold the close in low regard: be accustomed to it as the close. Do not think light of the eyes, and do not attach importance to the eyes. Do not attach importance to the ears, and do not think light of the ears. Make the ears and eyes sharp and clear.[19]

[11] Kōzei says, "Aiming to become buddha."[20] We should clarify and 117b
master these words. When he says "becoming buddha" just what does he mean? Does "becoming buddha" describe becoming buddha being done by a buddha? Does "becoming buddha" describe becoming buddha being done to a buddha? Does "becoming buddha" describe the manifestation of one instance and the manifestation of two instances of "buddha"? Is "aiming to become buddha," being the dropping off [of body and mind], "aiming to become buddha" as dropping off? Does "aiming to become buddha" describe that even though "becoming buddha" is of myriad kinds, it continues to be entangled[21] with this "aiming"? Remember, the words of Daijaku are that to sit in zazen is, in every case, "aiming to become buddha." To sit in zazen is, in every case, "becoming buddha" as "aiming." The "aiming" may be before the "becoming buddha," may be after the "becoming buddha," and may be just the very moment of "becoming buddha." Let us ask for a while: How

many instances of "becoming buddha" does one such instance of "aiming" entangle? This entanglement is further entwining with entanglement. At this time, all cases of entanglement—as totally "becoming buddha" in separate instances, and as totally "becoming buddha" always being exactly itself—are individual instances of "aiming." We cannot flee from a single instance of "aiming." At a time when we flee from a single instance of "aiming," we lose body and life. [But even] the time when we lose body and life is an instance of entanglement as "aiming."

[13] Nangaku then picks up a tile and starts to polish it on a stone. Daijaku eventually asks, "What is the master doing?" Truly, who could fail to see that he is polishing a tile? But who can see it as polishing a tile? Rather, the polishing of a tile has [always] been questioned like this: "What are you doing!" The "doing" of "what" is always the polishing of a tile. In this land and other worlds, different though they are, polishing a tile may possess an import that has never ceased. It is not simply a matter of not fixing to our own views as our own views: we perfectly ascertain that in the myriad kinds
117c of work there is import to be learned in practice. Remember, we witness buddha without knowing or understanding buddha, just as we see waters without knowing them and see mountains without knowing them. [Nevertheless,] if we hastily conclude that there can be no path of penetration to the Dharma before our eyes, that is not Buddhist study.

[14] Nangaku says, "Polishing to make[22] a mirror." We should clarify the meaning of these words. In "polishing to make a mirror" Buddhist truths are always present and the realized universe is present: it is never an empty pretense. Though tiles are tiles and mirrors are mirrors, we should know that when we are striving to master the truth of polishing, [polishing] possesses a limitless abundance of distinguishing features. It may be that even the eternal mirror and the clear mirror[23] are made into mirrors by polishing a tile. If we do not know that mirrors derive from polishing a tile, we are without a Buddhist patriarch's expression of the truth, we have not experienced a Buddhist patriarch's mouth opening, and we are not seeing and hearing a Buddhist patriarch's exhalations.

[15] Daijaku says, "How can polishing a tile realize a mirror?" Truly, polishing a tile, as [the work of] an iron man, does not rely upon the resources of others. Even so, "polishing a tile" is not "to realize a mirror." The realization of a mirror—

though it is nothing other than itself—may be [described as] instantaneous.

[16] Nangaku says, "How can sitting in zazen make you into a buddha?" Clearly, there is a truth that zazen does not expect to become buddha. The principle is evident that to become buddha is irrelevant to zazen.

[16] Daijaku says, "Just what is right, here and now?" These words look like a question only about this concrete place, but they are also asking about rightness here and now at any other place. Remember, for example, the moment when a close friend meets a close friend: [his] being my close friend 118a
is [my] being his close friend. "Just what is right, here and now," is direct manifestation [of both sides] at once.

[17] Nangaku says, "If, when a person is riding in a cart, the cart does not move, is it right to prod the cart, or is it right to prod the ox?" Now, as to the meaning of "If the cart does not move," what is a cart moving and what is a cart not moving? For example, is water flowing a cart moving? Is water not flowing a cart moving?[24] We might say that flowing is water not moving.[25] It may also be that water moving is beyond "flowing." Thus, when we investigate the words, "if the cart does not move," we may find that there is "not moving," and we may find that there is no "not moving"—because [the cart] must be in time.[26] The words "if it does not move" have not one-sidedly expressed only not moving. [Nangaku] says, "Is it right to prod the cart, or is it right to prod the ox?" Can there be both prodding the cart and prodding the ox? Must prodding the cart and prodding the ox be equivalent, or might they be not equivalent? In the secular world there is no method of prodding the cart.[27] Though the common person has no method of prodding the cart, we have seen that in Buddhism there is a method of prodding the cart—it is the very eyes of learning in practice. And though we learn that there is a method of prodding the cart, [prodding the cart] cannot be completely the same as prodding the ox. We should consider this in detail. Though methods of prodding the ox are present in the ordinary world,[28] we should investigate further and learn in practice the prodding of the ox in Buddhism. Is it the prodding of a castrated water buffalo?[29] Is it the prodding of an iron ox?[30] Is it the prodding of a mud ox?[31] Should a whip[32] do the prodding? Should the whole universe do the prodding? Should the whole mind do the prodding? Should the marrow be beaten flat? Should a fist[33] do the beating? There should be fist beating fist, and there should be ox beating ox.[34]

[20] Daijaku makes no reply, a state that we should not idly overlook.

118b It is "throwing away a tile and pulling in a jewel";[35] it is "turning the head and changing the features."[36] Nothing at all can filch this state of no reply.

[21] Nangaku teaches further, "Your learning sitting *dhyāna*[37] is learning sitting buddha." Investigating these words, we should grasp them as just the pivotal essence[38] of the ancestral patriarchs. We were not aware of an exact definition of "learning zazen," but [now] we have seen that it is "learning sitting buddha." How could anyone but the child and grandchild of rightful successors assert that "learning zazen" is "learning sitting buddha"? Truly, we should know that a beginner's zazen is the first zazen; and the first zazen is the first sitting buddha.

[21] Describing zazen, he says, "When we are learning sitting *dhyāna,* that *dhyāna* is beyond sitting and lying down." What he is saying now is that zazen is zazen, not sitting or lying down. After we have received the one-to-one transmission of [the teaching] that [zazen] is beyond sitting and lying down, unlimited instances of sitting and lying down are ourself. Why should we seek life-blood in the familiar or unfamiliar? Why should we discuss delusion and realization? Who wishes to pursue an intellectual conclusion?

[22] Nangaku says, "When you are learning sitting buddha, buddha is beyond any set form." When we want to say what these words say, [the expression] is like this. The reason sitting buddha appears as one buddha and a second buddha is that it is adorned with "transcendence of any set form." [Nangaku's] saying now that "buddha is beyond any set form" expresses the form of buddha; and because it is buddha beyond any set form, it is utterly impossible for it to escape [the form of] sitting buddha. In sum, because buddha is adorned with transcendence of any set form, when it is learning sitting *dhyāna* it is just sitting buddha.

[23] Who, in the nonabiding Dharma,[39] could have preference or aversion for not being buddha or preference or aversion for being buddha? Because it has dropped off [preference and aversion even] before the moment of preference and aversion, [sitting buddha] is sitting buddha.

[24] Nangaku says, "When you are [practicing] sitting buddha, that is
118c just killing buddha." This says further that when we are investigating sitting buddha, the virtue of killing buddha is present. The very moment of sitting buddha is the killing of "buddha." If we want to explore the good features and the brightness of killing buddha, they are always present in sitting buddha.

The word "to kill" is as [used by] the common person, but we should not blindly equate [its usage here] with that of the common person. Further, we should investigate the state in which sitting buddha is killing buddha, [asking:] "What forms and grades does it have?" Taking up [the fact] that, among the virtues of buddha, killing buddha is already present, we should learn in practice whether we ourselves are killing a person or not yet killing a person.

[25] "To attach to the sitting form is not to have attained the principle of that [sitting]." This "to attach to the sitting form" means to reject the sitting form and to defile the sitting form. The fundamental principle here is that when we are already practicing sitting buddha, it is impossible not to be attached to the sitting form. Because it is impossible not to be attached to the sitting form, although attachment to the sitting form is something brilliant, it may be "not to have attained the principle of that [sitting]." Effort like this is called "the dropping off of body and mind." Those who have never sat do not possess this state of truth. It exists in the moment of sitting, it exists in the person who is sitting, it exists in the buddha that is sitting, and it exists in the buddha that is learning sitting. The sitting that is performed only as the sitting and reclining of human beings is not this state of sitting buddha. Even if human sitting naturally appears to be sitting buddha, or a buddha sitting, it may be a case of a human being becoming buddha,[40] or a case of a human being of becoming buddha.[41] There are human beings of becoming buddha, but all human beings are not of becoming buddha. Buddha is not a state of all human beings. All buddhas are not simply all humanity.
Therefore, a human being is not always a buddha, and buddha is not always 119a
a human being. Sitting buddha also is like this, and Nangaku and Kōzei, excellent master and stout disciple, are like this. Sitting buddha realizes the experience of becoming buddha: this is Kōzei's case. For the benefit of becoming buddha, sitting buddha is demonstrated: this is Nangaku's case. In Nangaku's order there is effort like this. In Yakusan's order there are the assertions [quoted] previously. Remember, what has been described as "the pivotal essence of every buddha and every patriarch" is just sitting buddha. Those who are already the buddhas and the patriarchs used this pivotal essence. Those who have never [used it] have simply never seen it, even in a dream.

[28] In general, in the Western Heavens and the Eastern Lands, that the

Buddha-Dharma has been transmitted has always meant that sitting buddha has been transmitted. That is because [sitting buddha] is the pivotal essence. When the Buddha-Dharma has not been transmitted, sitting *dhyāna* (zazen) has not been transmitted. What has been transmitted and received from rightful successor to rightful successor is only this principle of zazen. Those who have not received the one-to-one transmission of this principle are not Buddhist patriarchs. Without illuminating this one *dharma,* we do not illuminate the myriad *dharma*s, and do not illuminate the myriad deeds. Those who have not illuminated each *dharma, dharma* by *dharma,* cannot be called clear-eyed, and they are not the attainment of the truth; how could they be Buddhist patriarchs of the eternal past and present? Therefore, we should be absolutely certain that the Buddhist patriarchs have, in every case, received the one-to-one transmission of zazen. To be illuminated by the presence of the Buddhist patriarchs' brightness is to exert oneself in the investigation of this sitting in zazen. Stupid people mistakenly think that the Buddha's state of brightness might be like the brightness of the sun and the moon, or like the luminance of a pearl or a flame. The brilliance of the sun and moon is only karmic manifestation of the turning of the wheel through the six worlds; it cannot compare to the Buddha's state of brightness at all. "The Buddha's brightness" means accepting, retaining, and hearing a single phrase; maintaining,
119b relying on, and upholding a single *dharma;* and receiving the one-to-one transmission of zazen. If [people] are not able to be illuminated by the brightness, they lack this state of maintenance and reliance and they lack this belief and acceptance. This being so, even since ancient times, few people have know that zazen is zazen. On the mountains of the great kingdom of Song today, leaders of top-ranking temples who do not know zazen and who do not learn of it are many; there are some who know [zazen] clearly, but they are few. In many temples, of course, times for zazen are laid down, and everyone from the abbot to the monks regards sitting in zazen as the main task. When recruiting students, too, they urge them to sit in zazen. Even so, those abbots who know [zazen] are rare. For this reason, while there have been, from ancient times to recent generations, one or two old veterans who have written *Zazenmei*[42] ("Mottoes of Zazen"), and one or two old veterans who have edited *Zazengi*[43] ("Standard Methods of Zazen"), and one or two old veterans who have written *Zazenshin*[44] ("Maxims of Zazen"), the "Mot-

toes of Zazen" are all devoid of any redeeming feature, and the "Standard Methods of Zazen" remain unclear as to its actual performance. They were written by people who do not know zazen, and who have not received the one-to-one transmission of zazen. [I refer to] the "Maxims of Zazen" in the *Keitokudentōroku,*[45] the "Mottoes of Zazen" in the *Kataifutōroku,*[46] and so on. It is pitiful that [such people] spend a lifetime passing in succession through the monasteries of the ten directions, and yet they have not experienced the effort of one sitting. Sitting is not in them; their effort does not meet with themselves at all. This is not because zazen hates their own body and mind, but because they do not aspire to the genuine effort [of zazen], and they are quickly deluded. Their collections seem only to be about getting back to the source or returning to the origin, about vainly endeavoring to cease thought and become absorbed in serenity. That is not equal to the stages of reflection 119c
on, training in, assuming the fragrance of, and cultivation of [*dhyāna*];[47] it is not equal to views on the ten states and the balanced state of truth:[48] how could [those people] have received the one-to-one transmission of the zazen of the buddhas and the patriarchs? Chroniclers of the Song dynasty were wrong to have recorded [their writings], and students in later ages should discard them and should not read them. As a maxim for zazen, the one written by Zen Master Wanshi Shōgaku[49] of Tendōkeitokuji on Daibyakumyōzan[50] in Kyōgenfu[51] City in the great kingdom of Song, and this alone, is the patriarchs, is a [true] needle for zazen, and is a fit expression of the truth. Only his is the brightness [that illuminates both] outside and inside of the Dharma world. He is a Buddhist patriarch among the Buddhist patriarchs of the eternal past and present. Former buddhas and later buddhas continue to be spurred by this needle. Through this needle, patriarchs of the present and patriarchs of old are realized. The *Zazenshin* in question is as follows:

[34] *Zazenshin*

Written by Shōgaku, who was posthumously titled,
by imperial decree, Zen Master Wanshi

Pivotal essence of every buddha,
Essential pivot of every patriarch.
Not touching things, yet sensing,

Not opposing circumstances, yet being illuminated.

Not touching things, yet sensing:
The sensing is naturally subtle.
Not opposing circumstances, yet being illuminated:
The illumination is naturally fine.

The sensing is naturally subtle:
There has been no discriminating thought.
The illumination is naturally fine:
There has been not the slightest dawning.

There has been no discriminating thought:
The sensing, without any duality, is singular.
There has been not the slightest dawning:
The illumination, without any grasping, is complete.

The water is clean right to the bottom,
Fishes are swimming, slowly, slowly.
The sky is wide beyond limit,
And birds are flying, far, far away.

[35] The point[52] of this needle for zazen is that "the Great Function is already manifest before us," is "the dignified behavior that is ascendant to sound and form,"[53] is a glimpse of "the time before our parents were born,"[54] is that "not to insult the Buddhist patriarchs is good," is "never to have avoided losing body and life," and is "the head being three feet long and the neck being two inches."[55]

[37] "Pivotal essence of every buddha." "Every buddha" without exception sees "buddha at every moment"[56] as "the pivotal essence." That "pivotal essence" has been realized: it is zazen.

[37] "Essential pivot of every patriarch." "The late master did without such words"[57]—this principle itself is "every patriarch." The transmission of Dharma and the transmission of the robe exist. In general, every instance[58] of "turning the head and changing the features" is the pivotal essence of every buddha. And every individual case[59] of changing the features and turn-
120a ing the head is the essential pivot of every patriarch.

[38] "Not touching things, yet sensing." "Sensing" is not sense percep-

tion; sense perception is small-scale. Neither is it intellectual recognition; intellectual recognition is intentional doing. Therefore, "sensing" is "beyond touching things," and that which is "beyond touching things" is "sensing." We should not consider speculatively that it is universal awareness, and we should not think narrowly that it is self-awareness. This "not touching things" means "When a clear head comes, a clear head does. When a dull head comes, a dull head does";[60] it means "to break by sitting the skin that our mothers bore."

[39] "Not opposing circumstances, yet being illuminated." This "being illuminated" is not the illumination of enlightened understanding and is not spiritual illumination. "Not to oppose circumstances" is described as "being illuminated." Illumination does not merge into circumstances—because circumstances are just illumination. The meaning of "non-opposition" is "the whole universe never having been hidden," is "a broken world not showing its head," is "the subtle," is "the fine," and is "[the state beyond] complicated and uncomplicated."

[40] "The sensing is naturally subtle: There has been no discriminating thought." The state in which "thought" is "sensing" is not always reliant on external assistance. "The sensing" is concrete form, and concrete form is mountains and rivers. These mountains and rivers are "subtlety." This "subtlety"[61] is "the fine."[62] When we use [this state] it is totally vigorous. When we become a dragon, whether we are inside or outside the Dragon Gate[63] is irrelevant. To use even one mere instant of the present "sensing" is to garner the mountains and rivers of the whole universe and, exerting total effort, to "sense" them. Unless our own "sensing" is in the state of direct familiarity with mountains and rivers, there cannot be a single instance of sensing or half an instance of understanding. We should not grieve about "discriminating thought" being late in arriving. "Every buddha," in the state of already having discrimination, has already been realized. The "nonexistence of what has occurred"[64] is "already" having occurred, and "already having occurred"[65] is realization. In sum, "there having been no discrimination" is [the state of] "not meeting a single person."[66]

[41] "The illumination is naturally fine: There has been not the slightest dawning." "The slightest"[67] means the whole universe. Still, [the illumination] is naturally the fine itself and is naturally illumination itself, and for this reason it seems never to have fetched anything to itself. Do not doubt

120b the eyes, but do not necessarily trust the ears.[68] The state of "You must directly clarify the fundamental outside of principles; do not grasp for standards in words"[69] is illumination. For this reason "there is no duality" and for this reason "there is no grasping." While having dwelled in and retained this state as "singularity" and having maintained and relied upon it as "completeness," [those descriptions] I still doubt.

[42] "The water is clean right to the bottom. Fishes are swimming, slowly, slowly." As to the meaning of "the water is clean,"[70] water suspended in space[71] is not thoroughly[72] "clean water." Still less is water that becomes deep and clear in the vessel world,[73] the water of "the water is clean." [Water] that is not bounded by any bank or shore: this is "water that is clean right to the bottom." When fish move through this water, "swimming" is not nonexistent.[74] "Swimming," for however many tens of thousands of distances it progresses, is unfathomable and is unlimited. There is no bank from which to survey it, there is no air to which it might surface, and there is no bottom to which it might sink. Therefore, there is no one who can fathom it. If we want to discuss its measurements, [we say] only that "the water is clean right to the bottom." The virtue of sitting in zazen is like this swimming of fishes: who can estimate it on a scale of thousands or tens of thousands? The course of action that penetrates to the bottom is the whole body not following the way of the birds.[75]

[44] "The sky is wide beyond limit. And birds are flying, far, far away." "The sky is wide" does not describe what is suspended in the firmament.[76] The sky suspended in the firmament is not "the wide sky." Still less is that which pervades that place and this place universally[77] "the wide sky." [The sky] not hidden or revealed by any outside or inside: this is "the wide sky." When birds fly through this sky, flying in the sky is the undivided Dharma. Their action of flying in the sky cannot be measured. Flying in the sky is the whole universe—because the whole universe is flying in the sky. We do not know the extent of this "flying," but in expressing it with words which are beyond the realm of estimation, we describe it as "far, far away." "Straightaway, there should be no strings under the feet."[78] When the sky is flying away, the birds also are flying away; and when the birds are flying away, the sky also is flying away. Words that express mastery of flying away are "It only exists at this
120c concrete place." This is a needle for the still-still state. Tens of thousands of distances traveled vie to tell us, "It only exists at this concrete place."

[46] Such is the *Zazenshin* of Zen Master Wanshi. Among [the maxims of] veteran patriarchs through the ages, there has never been a *Zazenshin* like this one. If stinking skinbags in all directions wished to express the like of this *Zazenshin,* even if they exhausted the effort of a lifetime or of two lifetimes, they would not be able to express it. Through all directions today, we do not find [any other]: there is this maxim alone. When my late master held formal preaching in the Dharma hall, he would constantly say, "The eternal buddha Wanshi!" He never spoke like this of other men at all. When we have the eyes to know a person, we can also know the sound of a Buddhist patriarch. Truly we have seen that in [the lineage of] Tōzan, a Buddhist patriarch exists.[79] Now it is eighty years or so since [the death of] Zen Master Wanshi. Admiring his *Zazenshin,* I have written the following *Zazenshin*. Now it is the eighteenth day in the third lunar month in the third year of Ninji.[80] When I count [the years] between this year and the eighth day of the tenth lunar month in the twenty-seventh year of Shōkō,[81] it is only eighty-five years. The *Zazenshin* that I have written now is as follows:

[47] *Zazenshin*

Pivotal essence of every buddha,
Essential pivot of every patriarch.
Beyond thinking, realizing,
Beyond complication, realization.

Beyond thinking, realizing:
The realizing is naturally immediate.
Beyond complication, realization:
The realization is naturally a state of experience.

The realizing is naturally immediate:
There has been no taintedness.
The realization is naturally a state of experience:
There has been no rightness or divergence.

There has been no tainting of the immediacy:
That immediacy is without reliance yet it gets free.
There has been no rightness or divergence in the experience:
That state of experience is without design yet it makes effort.

The water is clean, right down to the ground,
Fishes are swimming like fishes.
The sky is wide, clear through to the heavens,
And birds are flying like birds.

121a [49] The *Zazenshin* of Zen Master Wanshi is never imperfect in expression, but I would like to express it further like this. In sum, children and grandchildren of the Buddhist patriarchs should unfailingly learn in practice that sitting in zazen is the one great matter. This is the authentic seal that is received and transmitted one-to-one.

Shōbōgenzō Zazenshin

Written at Kōshōhōrinji on the eighteenth day of the third lunar month in the third year of the Ninji era.[82]

Preached to the assembly at Kippō Temple in the Yoshida district of Esshū,[83] in the eleventh lunar month, during the winter of the fourth year of the same era.[84]

Notes

[1] Master Yakusan Igen (745–828), successor of Master Sekitō Kisen.

[2] *Gotsu-gotsu-chi. Gotsu,* repeated for emphasis, literally means "high and level," "lofty," or "motionless." The word originally suggests a table mountain, and hence something imposing and balanced.

[3] *Keitokudentōroku,* chapter 14; *Shinji-shōbōgenzō,* pt. 2, no. 24.

[4] *Gotsu-za.* See note 2.

[5] The state is unthinkable at each moment.

[6] *Kōjō* means "ascending" or "being beyond." (See Chapter Twenty-eight, *Butsu-kōjō-no-ji.*) Sitting in stillness is ascendant to, or beyond, both thinking and not thinking.

[7] *Zusan,* lit., "composed by Zu, or To," means slipshod, careless, unreliable. Zu, To stands for To Moku, a Chinese poet who ignored literary conventions.

[8] *Kyōkin* [*no*] *buji. Kyōkin* means bosom, heart, or mind. *Buji* means peacefulness, or absence of incident. The words imply a sweeping negation of thinking, based on the idealistic view.

[9] *Yōki,* "pivotal essence." The same characters appear later in this chapter in the *Zazen-shin* of Master Wanshi and Master Dōgen. See also note 38.

[10] The words in quotemarks are quoted from the *Shōdōka* by Master Yōka Genkaku.

[11] "Beginner" is *shoshin,* lit., "beginning mind" or "beginner's mind," and is the usual term for a beginner himself or herself.

[12] Master Baso Dōitsu (704–88), successor of Master Nangaku Ejō. Kōsei (Jiangxi) is the name of a province in southeast China where Master Baso lived. Zen Master Dai-jaku is his posthumous title.

[13] *Shin-in.* In Chapter Seventy-two (Vol. III), *Zanmai-ō-zanmai,* Master Dōgen identifies the buddha-mind–seal with the full lotus posture.

[14] Master Nangaku Ejō (677–744), successor of Master Daikan Enō. Nangaku is the name of the mountain on which he had his order. Zen Master Daie is his posthumous title.

[15] The original story is quoted in the *Keitokudentōroku,* chapter 5; and in *Shinji-shōbō-genzō,* pt. 1, no. 8. Master Dōgen quoted the first half of the story at the end of Chapter Twenty (Vol. I), *Kokyō.*

[16] *Chōryū,* "carved dragon," symbolizes representation or explanation of zazen. *Shinryū,* "real dragon," symbolizes zazen itself. Master Dōgen emphasizes the need for both kinds of dragons.

[17] *On,* "remote" or "distant," suggests, for example, sutras recorded in India many centuries ago.

[18] *Kin,* "close," means, for example, our own experience in zazen.

[19] In general, eyes suggests seeing concrete things, or the perceptive function, and ears suggest hearing words, or the intellectual function.

[20] *Sabutsu* [*o*] *haka*[*ru*], or *tosabutsu. To, haka*[*ru*] means 1) to aim or to plan to do something, and 2) to make effort in line with an aim or plan. *Sa, tsuku*[*ru*], *na*[*su*] means to make, to make something into something, to become, or to do.

[21] *Kattō suru. Kattō,* which literally means "[the entanglement of] arrowroot and wisteria" and hence "complications" or "the complicated," is the title of Chapter Forty-six (Vol. III). Simply thinking, we become buddha when we are free of intention. In this paragraph, however, Master Dōgen suggests that the real relation between intention (aiming) and liberated action (becoming buddha) is complicated.

[22] *Sa, na*[*su*], as in *sabutsu,* "becoming buddha," and *sa-somo,* "doing what."

[23] *Kokyō,* "eternal mirror," and *meikyō,* "clear mirror," allude to a story quoted at length in Chapter Twenty (Vol. I), *Kokyō.*

[24] If a river is running alongside a cart, or a cart is moving alongside a lake, because the water and the cart are in mutual relation, it is not possible to say that one element is moving and one element is not moving.

[25] Action (flowing) transcends relative movement.

[26] Time is a series of instants (see Chapter Eleven [Vol. I], *Uji*). In each instant there is no movement, but the progression from instant to instant is continuous movement.

[27] A method of prodding the cart means a method of regulating the physical state, for example, zazen.

[28] A method of prodding the ox means a method for motivating the mind, for example, the offering of rewards.

[29] Master Enchi Daian said, "I have lived on Isan Mountain for thirty years, eating Isan meals, shitting Isan shit, but not studying Isan Zen. I just watched over a castrated water buffalo. . . ." *Keitokudentōroku,* chapter 10. See Chapter Sixty-four (Vol. III), *Kajō.*

[30] Master Fuketsu Enshō said, "The mind-seal of the ancestral masters is like the stuff of a molded iron ox." *Hekiganroku* (*Blue Cliff Record*), no. 38.

[31] Master Ryūzan said, "I saw two mud oxen. They fought and entered the sea. There has been no news of them since." Quoted in the *Ryūzanoku* (*Ryūzan's Record*).

[32] For discussion of the meaning of a whip, see Chapter Eighty-five (Vol. IV), *Shime.*

[33] *Kentō,* a symbol of action.

[34] *Gyū-ta-gyū,* "ox prods ox" or "ox beats ox," means ox exists as it is. *Ta* literally means to strike, beat, prod, etc., but the character often represents action itself, for example in Master Baso's words *shikantaza,* "just sitting."

[35] Master Jōshū Jūshin says, "Tonight I have given the answer. Anyone who understands the question should come forward." A monk steps forward and prostrates himself. The master says, "Just before I threw away a tile to pull in a jewel, but instead I have drawn out a lump of clay." (*Keitokudentōroku,* chapter 10.) Master Dōgen suggests that Master Baso's not saying anything is valuable effort, like that of Master Jōshū.

[36] *Koube* [*o*] *megura*[*shite*] *omote* [*o*] *ka*[*uru*] symbolizes normal behavior.

[37] Zazen, lit., "sitting *dhyāna*," is rendered in Master Dōgen's commentary (and in the chapter title) as "zazen."

[38] *Yōki. Yō, kaname,* as a noun, means pivot or main point, and as an adjective, means pivotal or essential. *Ki* means a mechanism (of a machine) or (human) potentiality, stuff, makings. It also means an opportunity or an occasion, and thus has connotations of a state at the moment of the present.

[39] *Mujū* [*no*] *hō,* or "abodeless Dharma," means reality that only exists at the moment of the present.

[40] *Nin-sabutsu,* "a human being making [himself or herself] into buddha." Negating the naturalistic view, Master Dōgen suggests that whether we are in the state of buddha or not depends on our own effort.

[41] *Sabutsu-nin,* "a becoming-buddha human being," that is, a man or woman of zazen.

[42] *Zazenmei.*

[43] *Zazengi.* Master Dōgen recorded his own *Zazengi* in Chapter Fifty-eight (Vol. III). See also the independent work *Fukanzazengi* (Vol. I, Appendix Two).

[44] *Zazenshin,* as in the title of the present chapter. *Shin* means 1) a needle, and by extension, 2) a saying, maxim, or verse that provides a spur, a warning, or an exhortation. *Shin* has been translated either as "needle" or as "maxim." Also, in some cases the original term *zazenshin* has been preferred.

[45] The *Keitokudentōroku* (*Keitoku Era Record of the Transmission of the Torch*), the first of the *Gotōroku* (*Five Records of the Torch*) compiled during the Song era (960–1279). It contains records of one thousand and seventy-one Buddhist practitioners from the seven ancient buddhas to Master Hōgen Bun'eki. The editing was completed by the monk Sodo Gen, in the first year of the Keitoku era (1004–1008).

[46] *Kataifutōroku* (*Katai Era Record of the Universal Torch*), the last of the *Gotōroku,*

in thirty chapters, including stories of Buddhist laymen as well as monks. It was completed by Master Raian Kochu in the first year of the Katai era (1201–1205).

[47] *Kan-ren-kun-ju* refers to four stages of zazen taught in the Tendai sect: 1) *kanzen,* reflecting on *dhyāna*; 2) *renzen,* training in *dhyāna*; 3) *kunzen,* assuming the fragrance of *dhyāna*; and 4) *shuzen,* cultivating *dhyāna*.

[48] Refers to the stages accomplished by a bodhisattva on the way to buddhahood.

[49] Master Wanshi Shōgaku (1091–1157), successor of Master Tanka Shijun. His family name was Li. He became a monk at age eleven, and became a disciple of Master Tanka Shijun at the recommendation of Master Koboku Hōjō. He became a head monk at age thirty-one, and at thirty-nine he became the master of Keitokuji on Mount Tendō, where he remained until his death at the age of sixty-six. Zen Master Wanshi is his posthumous title. The *Wanshizenjigoroku,* a record of Master Wanshi's words in nine volumes, includes one hundred eulogies to ancient masters. These one hundred articles were published as the *Shōyōroku.*

[50] Daibyakumyōzan, lit., "Great White Famous Mountain," is another name for Tendōzan. Keitokuji on Tendōzan is the temple where Master Dōgen eventually met Master Tendō Nyojō.

[51] Present-day Ningbo in northern Zhekiang.

[52] *Shin.* See note 44.

[53] A variation of the words of Master Kyōgen Chikan. See Chapter Nine (Vol. I), *Keisei-sanshiki.*

[54] *Fubo-mishō-zen,* a commonly occurring expression for the eternal past.

[55] The Buddha's body is said by legend to have been sixteen feet long. These measurements derive from that legend: two inches is the distance between the Buddha's chin and collarbone.

[56] *Butsu-butsu,* translated in the *Zazenshin* as "every buddha."

[57] Tesshi Kaku, a disciple of Master Jōshū, said to Master Hōgen Bun'eki, "The late master [Jōshū] did without such [abstract] words." The principle is that the teaching of patriarchs is not only abstract words.

[58] *Men-men. Men, omote* means face or features. At the same time it is used as a counter for flat thin objects (such as mirrors) and for Buddhist patriarchs.

[59] *Tō-tō. Tō, kaube* means head. At the same time it is used as a counter for concrete individual objects and creatures.

[60] *Meitōrai-meitōda, antōrai-antōda.* Master Chinshū Fuke (Hōtei, the so-called Happy Buddha) said these words as he wandered from place to place with his sack on his back. See *Shinji-shōbōgenzō,* pt. 1, no. 22. "Does" is *ta, da;* see note 34. *Meitōda* means leaving clear-headedness as it is, and just acting. At the same time *da* is contrasted with *fushoku,* "not touching."

[61] *Bi* means slight, fine, infinitesimal, delicate, faint, subtle.

[62] *Myō* also means subtle, and at the same time mysterious, wondrous, fine, wonderful (as in *Myōhōrengekyō,* the full title of the *Lotus Sutra*). These two characters, *bi* and *myō*, often form the compound *bimyō,* which means subtle, fine, exquisite. In the context of the poem, *bi* can be interpreted as a description of the mental side of zazen, and *myō* as the physical side, which is not separate from the mental side. The same pattern is repeated in Master Dōgen's *Zazenshin* with the separation of the compound *genjō,* "realization," into *gen,* "realizing," and *jō,* "being realized," or "realization."

[63] Ūmon, Ū Gate, also known as Ryūmon, Dragon Gate, is the name of a set of rapids on the Yellow River in China. Legend says that a fish that swims up through the rapids becomes a dragon.

[64] *Sō-mu.* The poem says *ka*[*tsute*] *na*[*shi*], "there has not been" or "there has never been." Individually, however, the character *so, ka*[*tsute*] means what has occurred before and *mu* expresses nonexistence; therefore, *sō-mu* suggests the nonexistence of what has gone before, that is, the nonexistence of the past.

[65] *Isō. I* means already. *Sō, ka*[*tsute*] means past, formerly, having occurred; grammatically, it represents the present perfect. *Isō* therefore suggests what is already present, that is, the reality of the moment.

[66] In other words, the state of an independent person living in reality.

[67] *Gōkotsu,* lit., "one thousandth or one hundred-thousandth," means an infinitesimal bit.

[68] In general, eyes suggest seeing concrete things, or the perceptive function, and ears suggest hearing words, or the intellectual function.

[69] Source of quotation not traced.

[70] *Sui-sei. Sei, kiyo*[*i*] means 1) spiritually pure, 2) physically clear, and 3) clean in the sense of being empty, transparent, without anything.

[71] That is, water understood as matter.

[72] *Seisui ni futettei,* or "not right to the bottom as clean water." *Tettei,* lit., "getting right to the bottom," is the usual Japanese term for "thoroughness."

[73] *Kikai,* "vessel world," suggests the world as an inclusive or spiritual whole.

[74] In other words, the reality of action exists. In the poem, "swimming" is *gyō,* which means not only to go but also to act—as for example in the title of Chapter Twenty-three, *Gyōbutsu-yuigi.*

[75] *Chōdō,* the way of the birds, generally suggests the transcendent state, but in this case Master Dōgen contrasted it with the concrete state on the ground.

[76] That is, the sky seen from the materialist view.

[77] That is, abstract space.

[78] The words of Master Tōzan Ryōkai, quoted in the *Keitokudentōroku,* chapter 15 (also quoted in Chapter Sixty-two [Vol. III], *Hensan*). In China captured birds had string tied around their feet to stop them flying away. Having no strings under the feet means being free of all hindrances.

[79] Master Wanshi was a Dharma successor of Master Tanka Shijun (d. 1119), who was an eighth-generation descendant of Master Tōzan Ryōkai (807–869). The lineage of Master Dōgen and Master Tendō Nyojō, however, is through another of the successors of Master Tanka Shijun, Master Shinketsu Seiryō. See Chapter Fifteen (Vol. I), *Busso*.

[80] 1242.

[81] 1157.

[82] 1242.

[83] Corresponds to present-day Fukui prefecture.

[84] 1243.

[Chapter Twenty-eight]

Butsu-kōjō-no-ji

The Matter of the Ascendant State of Buddha

Translator's Note: Butsu *means "buddha,"* kōjō *means "ascend" or "be beyond," and* ji *means "matter," so* butsu-kōjō-no-ji *means "the matter beyond buddha" or "the matter of the ascendant state of buddha." These words describe a buddha continuing Buddhist practice after attaining the truth. Attainment of the truth is the practitioner's recognition that he or she has been buddha since the eternal past. Therefore, even though buddhas have attained the truth, they do not distinctly change their thought, their physical condition, their life, and their practice of zazen after having attained the truth. They just continue with their lives, practicing zazen each day. Buddhas like this are called "beyond buddha" or "ascendant buddhas" because they are buddhas who do not look like buddhas, and who continue the same usual Buddhist life as the life they had before their enlightenment. Master Dōgen revered these ascendant buddhas very much. Ascendant buddhas like these are actual buddhas, and we cannot find buddhas other than they in this world. So in this chapter, Master Dōgen explained the matter of ascendant buddhas, quoting the words of many masters.*

[51] The founding patriarch, Great Master Gohon[1] of Tōzan Mountain in Inshū[2] is the intimate rightful successor of Great Master Muju[3] of Unganzan in Tanshū.[4] He is the thirty-eighth patriarch ascending[5] from the Tathāgata; and [the Tathāgata] is the thirty-eighth patriarch ascending from him.

"The great master on one occasion preaches to the assembly, 'If you physically attain the matter of the ascendant state of buddha, you will truly possess the means to speak a little.' A monk then asks, 'What is such speech?' The great master says, '[For example,] when speaking, *ācārya,* you are not listening.' The monk says, 'Does the master himself listen [while speaking], or not?' The great master says, 'When I am not speaking, then I listen.'"[6]

[53] The words spoken now on "the matter of the ascendant state of buddha" have the great master [Tōzan] as their original patriarch. Other Buddhist patriarchs, having learned in practice the words of the great master, physically attain "the matter of the ascendant state of buddha." Remember, the "matter of the ascendant state of buddha" is beyond latent causes and is beyond the fulfillment of effects: even so, we can experience it to the full, by physically attaining the state of "when speaking, not listening." Without arriving at the ascendant state of buddha, there is no "physical attaining" of the ascendant state of buddha. Without "speaking,"[7] we do not physically attain the matter of the ascendant state of buddha. ["Speaking"] is beyond mutual revelation and beyond mutual concealment, and it is beyond mutual
121b give and take. For this reason, when "speaking" is realized, this ["speaking"] is the matter of the ascendant state of buddha. When the matter of the ascendant state of buddha is being realized, "the *ācārya* is beyond listening."[8] "The *ācārya* is not listening" means "the matter of the ascendant state of buddha" itself is "not listening." Thus, "When speaking, the *ācārya* is not listening." Remember, speaking is neither tainted by listening nor tainted by not listening; therefore it is irrelevant to listening or not listening. The inside of "not listening" contains the *ācārya,* and the inside of "speaking" contains the *ācārya*; at the same time, [the state] is "beyond meeting a person or not meeting a person"[9] and "beyond being like this or being not like this."[10] At "the time when" the *ācārya* speaks, just then the *ācārya* is not listening. The import of this situation of not listening is that [the state] is beyond listening because it is restricted by the tongue itself;[11] it is beyond listening because it is restricted by the ears themselves;[12] it is beyond listening because it is pierced by the luminance of the eye; and it is beyond listening because it is plugged up by the body-and-mind. Because it is so, it is "beyond listening." We should never treat these states as "speaking." "Being beyond listening" is not exactly the same thing as "speaking": it is simply that "at the time of speaking," [the state is] "beyond listening." In the founding patriarch's words, "At the time of speaking, the *ācārya* is not listening," the whole expression, from beginning to end, of "speaking," is like wisteria clinging to wisteria; at the same time, it may be "speaking" entwining with "speaking" or ["speaking"] being restricted by "speaking" itself. The monk says, "Does the master listen himself, or not?" These words do not indicate that the master might

listen to [his own] speaking; for the questioner is not the master at all, and [the question] is not about speaking. Rather, the aim of this monk is to ask whether or not he must learn in practice, while he is speaking, simultaneously to listen. For example, he aims to hear whether speaking is just speaking, and he aims to hear whether listening itself is just listening itself. And although I express it like this, [the expression] is beyond the tongue of that monk himself. We should definitely investigate the words of the founding 121c
patriarch Tōzan, "At the time when I am not speaking, then I listen."[13] In other words, just at the moment of "speaking," there is no "simultaneous listening"[14] at all. The realization of "just listening" must be at the time of "not speaking." It is not that [Tōzan] idly passes over "the time" of "not speaking," waiting for "not speaking" [to happen]. At the moment of just listening he does not regard "speaking" as a bystander; for ["speaking"] is truly [only] a bystander.[15] It is not that, at the moment of "just listening," "speaking" has gone off and remained on one side. Nor is it that, at the moment of "speaking," "just listening" is intimately hiding its body inside the eyes of the "speaking," then to strike like a thunderbolt. Thus, when, in the case of the *ācārya,* "the time of speaking" is "not listening" and, in the case of "I," "the time of not speaking" is "just listening," this state is "truly to possess the means to speak a little," and is "to physically attain the matter of the ascendant state of buddha." That is, for example, to physically attain the state of "at the time of speaking, just then listening."[16] For this reason [Tōzan says,] "At the time when I am not speaking, just then I am listening." Though described thus, the matter of the ascendant state of buddha is not a matter prior to the Seven Buddhas; it is the matter of the ascendant state of the Seven Buddhas.

[58] The founding patriarch, Great Master Gohon, preaches to the assembly, "You should know that there are human beings in the ascendant state of buddha." Then a monk asks, "What is a human being in the ascendant state of buddha?" The great master says, "A non-buddha." Unmon[17] says, "We cannot name it, and we cannot describe it, so we call it 'non-.'" Hōfuku[18] says, "Buddha is 'non-.'" Hōgen[19] says, "As an expedient,[20] we call it 'buddha.'"[21]

[59] In general, one who is a Buddhist patriarch beyond Buddhist patriarchs is the founding patriarch Tōzan. The reason [I say] so is that though

other individual buddhas and individual patriarchs are numerous, they have never even dreamed of [Tōzan's] words on the ascendant state of buddha. Even if he explained it to the likes of Tokusan and Rinzai, they would not be able to realize it in their own experience. The likes of Gantō and Seppō,[22] though they pulverized their own bodies,[23] were unable to taste the fist [of a practical teacher]. The sayings of the founding patriarch, such as "If you physically attain the matter of the ascendant state of buddha, you will truly
122a possess the means to speak a little" and "You should know that there are human beings in the ascendant state of buddha," cannot be mastered in real experience only through the practice-and-experience of one, two, three, four, or five[24] triple-*asaṃkheya*s of hundred-great *kalpa*s. The means are present [only] in those who have truly experienced learning in practice of the profoundly secret path. We should know that "there are human beings in the ascendant state of buddha." [The state] is, in other words, the vigorous activity of playing with the soul.[25] That being so, we can know it by taking up [the study of] eternal buddhas, and we can know it by holding up a fist. Having gained insight like this, we know "a human being in the ascendant state of having buddha,"[26] and we know "a human being in the ascendant state of being without buddha."[27] The present preaching to the assembly is not that we should become a human being in the ascendant state of buddha, and not that we should meet with a human being in the ascendant state of buddha; it is simply that we should, for the present, know that there are human beings in the ascendant state of buddha. When we acquire command of this pivot-point, we "do not know"[28] a human being in the ascendant state of having buddha, and we "do not know" a human being in the ascendant state of being without buddha. A human being in those ascendant states of buddha is a "non-buddha." When prone to doubts as to what "non-buddha" is, we should consider [the following]: ["non-buddha"] is not called "non-buddha" because it is prior to the state of buddha, it is not called "non-buddha" because it is subsequent to the state of buddha, and it is not "non-buddha" because it surpasses the state of buddha. It is "non-buddha" solely because it is the ascendant state of buddha itself. We call it "non-buddha" because it has dropped off the face and eyes of a buddha and it has dropped off the body-and-mind of a buddha.

[63] Zen Master Jōin Koboku[29] of Tōkei[30] (a successor of Fuyō;[31] his monk's name was Hōjō) preaches to the assembly: "Once you know that

there is the matter of the ascendant state of a Buddhist patriarch, you will truly possess the means to talk. Zen friends! Now tell me, what is this matter of the ascendant state of a Buddhist patriarch? There is a child, of an [ordinary] human family, whose six sense organs[32] are incomplete and whose seven kinds of consciousness[33] are imperfect. He is a great *icchantika,*[34] without the seeds of buddha-nature. When he meets buddha, he kills buddha. When he meets patriarchs, he kills patriarchs. Heaven cannot accept him, and even hell has no gate that would take him in. Monks! Do you know this person or not?" After a good while, he says, "The one facing you now is not 122b
[a man of] *saindhava*.[35] He sleeps a lot and talks a lot in his sleep."[36]

[65] This "six sense organs being incomplete" describes "someone having switched the eyeballs with black beads,[37] someone having switched the nostrils with bamboo tubes, and someone having borrowed the skull to make a shit-scooper . . . what is the truth of this state of switching?"[38] For this reason, "the six sense organs are incomplete." Because of the incompleteness of his six sense organs, after passing through the inside of a furnace he has become a golden buddha, after passing through the inner depths of the great ocean he has become a mud buddha, and after passing through the inside of flame he has become a wooden buddha.[39] "The seven kinds of consciousness being imperfect" describes a broken wooden dipper. Though he kills buddha, he does meet with buddha; it is because he has met with buddha that he kills buddha. If he aimed to enter heaven, heaven would collapse at once. If he made for hell, hell would be instantly torn asunder. For this reason, when he is facing [others], his face [simply] breaks [into a smile], without any trace at all of *saindhava*. He sleeps a lot, and talks a lot in his sleep too. Remember, the truth of this is that "all mountains, and the whole earth, both are friends who know him well; and his whole body of jewels and stone is smashed into a hundred bits and pieces."[40] We should quietly investigate and consider the preaching to the assembly of Zen Master Koboku. Do not be hasty about it.

[67] Great Master Kōkaku[41] of Ungozan visits Founding Patriarch Tōzan. [Tō]zan asks him, "What is the *ācārya*'s name?" Ungo says, "Dōyō." The founding patriarch asks further, "Say again, in the ascendant state." Ungo says, "When I express it in the ascendant state, it is not named Dōyō." Tōzan says, "When I was in Ungan's[42] order, our exchange was no different."[43]

[68] The present words of master and disciple we should without fail examine in detail. This "In the ascendant state it is not named Dōyō," is the ascendant state of Dōyō. We should learn in practice that in what has hitherto been [called] "Dōyō" there exists an ascendant state of "not being named Dōyō." Having realized the principle of "in the ascendant state not being named Dōyō," he is really Dōyō. But do not say that even in the ascendant state he might be "Dōyō." Even if [Master Ungo Dōyō], when he hears the
122c founding patriarch's words "Say again in the ascendant state," offers [another] account of his understanding, which he perfectly communicates as "In the ascendant state I am still named Dōyō," those [also] would just be words in the ascendant state. Why do I say so? Because, in a moment, Dōyō springs in through his brain and conceals himself in his body. And while concealed in his body, he conspicuously reveals his figure.

[69] Zen Master Sōzan Honjaku[44] visits Founding Patriarch Tōzan. [Tō]zan asks him, "What is the *ācārya*'s name?" Sōzan says, "Honjaku." The founding patriarch says, "Say again in the ascendant state." Sōzan says, "I do not say." The founding patriarch says, "Why do you not say?" The master says, "It is not named Honjaku." The founding patriarch affirms this.[45]

[70] To comment: in the ascendant state words are not nonexistent; they are just "I do not say."[46] "Why does he not say?" Because he is "beyond the name Honjaku." So words in the ascendant state are "I do not say," and "not saying" in the ascendant state is "the not named."[47] Honjaku, "not named," is expression of the ascendant state. For this reason Honjaku is "the not named." So there is non-Honjaku,[48] there is "the not named" that has dropped [all things] off, and there is Honjaku who has dropped [all things] off.

[71] Zen Master Banzan Hōshaku[49] says, "Even a thousand saints do not transmit the ascendant single path."[50]

[71] These words "the ascendant single path" are the words of Banzan alone. He neither speaks of the matter of the ascendant state nor speaks of human beings in the ascendant state; he speaks of "a single path" as the ascendant state. The point here is that even if a thousand saints come vying head-to-head, the ascendant single path is "beyond transmission." That it is "beyond transmission" means that a thousand saints [each] preserves an individual standing that is beyond transmission. We can study it like this. Still, there is something further to say: namely, a thousand saints and a thousand

sages are not nonexistent and yet, saints and sages though they may be, "the ascendant single path" is beyond the orbit of saints and sages.

[72] Zen Master Kōso[51] of Chimonzan on one occasion is asked by a monk, "What is the matter of the ascendant state of buddha?" The master says, "The head of the staff hoists up the sun and moon."[52]

[73] To comment: the staff being inextricably bound to the sun and moon is the matter of the ascendant state of buddha. When we learn the sun and 123a
moon in practice as a staff, the whole cosmos fades away:[53] this is the matter of the ascendant state of buddha. It is not that the sun and moon are a staff. "The [concreteness of the] head of the staff"[54] is the whole staff.

[74] In the order of Great Master Musai of Sekitō,[55] Zen Master Dōgo of Tennōji[56] asks, "What is the Great Intent of the Buddha-Dharma?" The master says, "It is beyond attainment, beyond knowing." Dōgo says, "In the ascendant state, is there any further variation, or not?" The master says, "The wide sky does not hinder the flying of the white cloud."[57]

[75] To comment: Sekitō is the second-generation descendant of Sōkei.[58] Master Dōgo of Tennōji is Yakusan's[59] younger brother [in Sekitō's order]. On one occasion he asks, "What is the Great Intent of the Buddha-Dharma?" This question is not one with which beginners and late learners can cope. When [someone] asks about "the Great Intent," they speak at a time when they might already have grasped "the Great Intent." Sekitō says, "It is beyond attainment, beyond knowing." Remember, in the Buddha-Dharma "the Great Intent" exists in the very first moment of sincere mind, and "the Great Intent" exists in the ultimate state. This Great Intent is "beyond attainment." Establishment of the mind, training, and acquiring of experience are not nonexistent: they are "beyond attainment." This Great Intent is "beyond knowing." Practice-and-experience is not nonexistence and practice-and-experience is not existence: it is "beyond knowing" and it is "beyond attainment." Again, this Great Intent is "beyond attainment, beyond knowing." The noble truths and practice-and-experience are not nonexistent: they are "beyond attainment, beyond knowing." The noble truths and practice-and-experience are not existent: they are "beyond attainment, beyond knowing." Dōgo says, "In the ascendant state is there any further variation, or not?" If it is possible for this "variation" to be realized, the ascendant state is realized. A "variation" signifies an expedient means.[60] An expedient means signifies the buddhas and

the patriarchs. In the expressing of such [expedient means], the state should be "there being [something] further."[61] Though it may be "there being something further," at the same time "there being nothing further"[62] should not be allowed to leak away but should be expressed. "The wide sky does not
123b hinder the flying of the white cloud" are the words of Sekitō. "The wide sky"[63] is utterly beyond hindering the wide sky, and the wide sky is beyond hindering the flying of the wide sky; at the same time, "the white cloud"[64] is utterly beyond hindering itself, the white cloud. "The flying"[65] of the white cloud is beyond hindrance. And the flying of the white cloud does not hinder the flying of the wide sky at all. What is beyond hindering others is beyond hindering itself. It is not necessary that individuals "do not hinder" each other, and it cannot be that individual objects "do not hinder" each other. For this reason, [each] is beyond hindrance, and [each] displays the essence and form of "the wide sky not hindering the flying of the white cloud." At just such a moment, we raise the eyebrows of these eyes of learning in practice and glimpse a buddha coming or meet a patriarch coming. We meet ourself coming and meet the other coming. This state has been called the truth of "asking once, being answered ten times." In the "asking once, being answered ten times" of which I now speak, [the one who] asks once must be a true person and [the one who] answers ten times must be a true person.

[78] Ōbaku[66] says, "People who have left family life should know that there is a state which is the matter that has come [to us] from the past. For instance, Great Master Hōyū[67] of Gozu who was a pupil of the Fourth Patriarch,[68] though his preaching was fluent in all directions, still never knew the pivotal matter of the ascendant state. If you have the eyes and brain of this state, you will be able to tell the false from the true among religious groups."[69]

[79] The matter that has come from the past which Ōbaku expresses like this is the matter that has been authentically transmitted from the past by the buddhas and the patriarchs, buddha-to-buddha and patriarch-to-patriarch. It is called "the right-Dharma-eye treasury and the fine mind of nirvana." Though it is present in the self, it may be "necessary to know."[70] Though it is present in the self, it is "still never known."[71] For those who have not received the authentic transmission from buddha to buddha, it is never realized, even in a dream. Ōbaku, as the Dharma child of Hyakujō,[72] is even more excellent than Hyakujō, and as the Dharma grandchild of Baso[73] is

even more excellent than Baso. In general, among the ancestral patriarchs of [those] three or four generations, there is none who stands shoulder-to-shoulder with Ōbaku. Ōbaku is the only one to have made it clear that Gozu was missing a pair of horns;[74] other Buddhist patriarchs have never known it. Zen Master Hōyū of Gozusan was a venerable master under the Fourth 123c
Patriarch. "His preaching was fluent in all directions": truly, when we compare him with sutra teachers and commentary teachers, between the Western Heavens and the Eastern Lands, he is not to be seen as insufficient. Regrettably, however, he never knew the pivotal matter of the ascendant state, and he never spoke of the pivotal matter of the ascendant state. If [a person] does not know the pivotal matter that has come [to us] from the past, how could he discern the true and the false in the Buddha-Dharma? He is nothing more than a man who studies words. Thus, to know the pivotal matter of the ascendant state, to practice the pivotal matter of the ascendant state, and to experience the pivotal matter of the ascendant state are beyond the scope of ordinary folk. Wherever true effort is present, [the state] is inevitably realized. What has been called "the matter of the ascendant state of buddha" means having arrived at the state of buddha, progressing on and meeting buddha[75] again. It is just the same state as that in which ordinary people meet buddha. That being so, if meeting buddha is on the level of ordinary people's meeting buddha,[76] it is not meeting buddha. If meeting buddha is like ordinary people's meeting buddha, meeting buddha is an illusion. How much less could it be the matter of the ascendant state of buddha? Remember, the matter of the ascendant state of which Ōbaku speaks is beyond the comprehension of the unreliable people of today. To be sure, there are those whose expressions of Dharma are below the level of Hōyū, and there are the occasional few whose expressions of Dharma are equal to Hōyū, but they [all] may be Hōyū's older and younger brothers in Dharma; how could they know the pivotal matter of the ascendant state? Others, such as [bodhisattvas in] the ten sacred stages and three clever stages, do not know the pivotal matter of the ascendant state at all. How much less could they open and close the pivotal matter of the ascendant state? This point is the very eyes of learning in practice. Those who know the pivotal matter of the ascendant state are called human beings in the ascendant state of buddha; they physically attain the matter of the ascendant state of buddha. 124a

Shōbōgenzō Butsu-kōjō-no-ji

Preached to the assembly at Kannondōrikōshō-hōrinji on the twenty-third day of the third lunar month in the third year of Ninji.[77]

Notes

1 Master Tōzan Ryōkai (807–869). Great Master Gohon is his posthumous title.

2 A district of Jiangxi province in southeast China.

3 Master Ungan Donjō (782–841), successor of Master Yakusan Igen. Great Master Muju is his posthumous title.

4 A district in Hunan province in southeast China.

5 *Kōjō,* as in the title of the chapter.

6 *Shinji-shōbōgenzō,* pt. 1, no. 12; *Keitokudentōroku,* chapter 15. Master Tōzan's words are also discussed in the chapter entitled *Butsu-kōjō-no-ji* contained in the twenty-eight–chapter *Himitsu-shōbōgenzō* (see Vol. IV, Appendix One, Editions of the *Shōbōgenzō*).

7 *Gowa* represents concrete action.

8 *Fumon,* "not listening" or "being beyond listening," is an expression of the state of buddha itself.

9 *Hōjin,* "meeting a person," and *fuhōjin,* "not meeting a person" (see the end of paragraph 40 in Chapter Twenty-seven, *Zazenshin*), are both descriptions of the state of realization. The formula "A-not-A" suggests transcendence of both affirmative and negative expressions.

10 *Inmo-fu-inmo* alludes to the words of Master Sekitō Kisen. See Chapter Twenty-nine, *Inmo.*

11 *Zetsu-kotsu,* literally, "tongue-bone."

12 *Jiri,* literally, "the inside of the ears."

13 *Waga-fugowa* [*no*] *ji* [*o*] *ma*[*tsu*], *sunawa*[*chi*] *ki*[*kan*], literally, "Waiting for my time of not speaking, then I will listen." The usage of *matsu* is discussed in Chapter Thirty-five, *Hakujushi.*

14 *Sokumon. Soku, sunawa*[*chi*] can function as an adjective, "simultaneous," "instantaneous," or as an adverb "immediately" or "just." In Master Tōzan's words, as an adverb, *sunawa*[*chi*] means "just then."

[15] *Bōkan,* "onlooker," means a party who is not involved in the action, or who is irrelevant. Master Tōzan is living in the moment of the present, and so when he is just listening his own speaking is forgotten.

[16] Up to here Master Dōgen has described the state at the moment of the present in terms of the independence of speaking and listening. Here his description is opposite: he describes both speaking and listening occurring in the same moment. The reversal suggests the difficulty of describing the state in words.

[17] Master Unmon Bun'en (864–949), a successor of Master Seppō Gison.

[18] Master Hōfuku Jūten (?–928), also a successor of Master Seppō Gison.

[19] Master Hōgen Bun'eki (885–958), successor of Master Rakan Keichin.

[20] *Hōben,* from the Sanskrit *upāya,* as in the title of the second chapter of the *Lotus Sutra.* The chapter explains that the Buddha used expedient methods, or skillful means—for example, parables—to teach what is impossible to teach directly.

[21] A slightly different version is recorded in the *Shinji-shōbōgenzō,* pt. 1, no. 72.

[22] Master Gantō Zenkatsu (828–887) and Master Seppō Gison (822–907) were both successors of Master Tokusan Senkan (780–865). Although Master Dōgen often praised Master Seppō, he was sometimes critical of Master Tokusan Senkan (see, for example, Chapters Eighteen and Nineteen [Vol. I], *Shin-fukatoku*). In general, Master Dōgen naturally revered his own lineage, which passed from Master Sekitō Kisen (700–790) to Master Tōzan Ryōkai, more than other lineages—such as the lineage that passed from Master Sekitō to Master Tokusan, or the lineage that passed from Master Nangaku Ejō to Master Rinzai.

[23] Symbolizing dogged effort in pursuit of the truth.

[24] In the *Tenzokyōkun* (*Instructions for the Cook*), Master Dōgen relates the story of how he asked the chief cook of the temple on Mount Ikuō, "What are written characters?" The cook replied "One, two, three, four, five." The question invited a more abstract explanation, but the cook simply gave the most basic examples of written Chinese characters, for the numerals 1, 2, 3, 4, and 5.

[25] *Rōzeikon* means action in the state that is free of body and mind. In Chapter Sixty-eight (Vol. III), *Udonge,* Master Dōgen says that *rōzeikon* means just sitting in zazen and dropping off body and mind.

[26] *U-butsu-kōjō-nin.* The same five characters appear in Master Tōzan's words, but by using the object particle *"o"* instead of the quotation particle *"to"* before the verb *shiru* (to know), Master Dōgen changed the meaning of *u, a*[*ru*]. In Master Tōzan's words *a*[*ru*] means "there are." Here *u,* "having" or "existence," forms a compound with *butsu.* The concept *u-butsu,* "having buddha[-nature]" or "the real state of buddha, which is existence," is explained in Chapter Twenty-two, *Busshō.*

[27] *Mubutsu-kōjō-nin. Mubutsu,* "being without buddha[-nature]" or "the real state of

buddha, which is being without," is also explained in detail in Chapter Twenty-two, *Busshō.* In the context of this chapter, "being without buddha" describes a buddha who is without self-consciousness of being a buddha.

28 *Fu-chi suru* means not to know intellectually, or to transcend intellectual understanding.

29 Master Koboku Hōjō, (1071–1128).

30 In present-day Hunan province in east central China.

31 Master Fuyō Dōkai (1043–1118), successor of Master Tōsu Gisei and the forty-fifth patriarch in Master Dōgen's lineage.

32 *Rokkon:* eyes, ears, nose, tongue, skin, and mind.

33 *Shichi-shiki.* The first five kinds of consciousness correspond to the consciousnesses of eyes, ears, nose, tongue, and skin. The sixth and seventh can be interpreted as centers of proprioception (motor sense) and intellectual thought, respectively.

34 The Sanskrit word *icchantika* means "one who pursues desires to the end," and therefore who has no interest in pursuing the truth (see Glossary of Sanskrit Terms). Here Master Koboku suggests transcendence of intentional, or intellectual, pursuit of the truth.

35 The Sanskrit word *saindhava* means "products of the Indus valley." A parable in the *Mahāparinirvāṇa-sūtra* tells of an intelligent servant who can guess which product—salt, a bowl, water, or a horse—the king wants, on hearing only the king's request of "*saindhava*." Hence, a person of *saindhava* means someone who is quick and sensitive. See Chapter Eighty-one (Vol. IV), *Ō-saku-sendaba.*

36 *Kataifutōroku,* chapter 5; *Rentōeyō,* chapter 29.

37 Having black beads for eyeballs represents the state of non-emotion. "Black beads" refers to the stone of the fruit of *Aphananthe aspera* (called *muku no ki* in Japanese). These stones, which are hard and black, were used as rosary beads. *Aphananthe aspera* is a large spreading tree, with big leaves resembling those of wisteria; in summer it produces yellow and white blossoms.

38 The phrases in quotemarks are in the form of a quotation from Chinese, but the source has not been traced.

39 A golden buddha is an ideal image, a mud buddha is a non-ideal image, and a wooden buddha is an everyday common object.

40 *Gyokuseki-zenshin,* "the whole body of jewels and stones," suggests the ascendant state of buddha as the combination of invaluable buddha-nature like jewels, and physical matter like stones. *Hyaku-zassai,* "smashed into a hundred bits and pieces," is Master Gensha's description of the eternal mirror manifesting concrete, real forms as they are (see Chapter Twenty [Vol. I], *Kokyō*).

[41] Master Ungo Dōyō (?–902), successor of Master Tōzan and the thirty-ninth patriarch in Master Dōgen's lineage. Great Master Kōkaku is his posthumous title.

[42] Master Ungan Donjō (782–841), successor of Master Yakusan Igen and the thirty-seventh patriarch in Master Dōgen's lineage.

[43] *Keitokudentōroku,* chapter 17.

[44] Master Sōzan Honjaku (840–901), a successor of Master Tōzan. His posthumous title is Great Master Genshō.

[45] *Keitokudentōroku,* chapter 17.

[46] *Fudō, i*[*wa*]*zu.* The original words have no subject. They can be interpreted either as "I do/will not say" or as "it is beyond words."

[47] *Fumyō, nazu*[*ke*]*zu* in the story means "is not named," but here suggests that which cannot be named, the ineffable state. Not to say anything, in the case of buddha, is the ineffable state.

[48] *Hi-honjaku,* as in *hi-butsu,* "non-buddha," in paragraph 58.

[49] Master Banzan Hōshaku (dates unknown), successor of Master Baso Dōitsu (709–788). His posthumous title is Great Master Gyojaku.

[50] *Keitokudentōroku,* chapter 7.

[51] Master Chimon Kōso (dates unknown), successor of Master Kyōrin Chōon and a seventh-generation descendant of Master Seigen Gyōshi. Master Setchō Jūken was a later master in Master Chimon's lineage.

[52] The *Bukkagekisetsuroku,* last volume, chapter 4, no. 7. This record contains Master Engo Kokugon's discussions of Master Setchō Jūken's eulogies of past masters.

[53] *Jinkenkon kurashi. Jin* means all or whole. *Kenkon* means northwest and southwest, representing all points of the compass. *Kurashi* literally means to be dark. When we find the reality of concrete things, abstract inclusive concepts (such as "the whole cosmos") fade away.

[54] *Shūjō-tōjō. Shūjō* means "staff." *Tō* means "head" and at the same time it is a symbol of a concrete thing. *Jō* means "upper" and also "on the basis of." So *shūjō-tōjō* suggests the concrete top of the staff, or the staff on the basis of concreteness.

[55] Master Sekitō Kisen (700–790), successor of Master Seigen Gyōshi and thirty-fifth patriarch in Master Dōgen's lineage. Great Master Musai is his posthumous title. Sekitō (lit., "on top of the rock") is the place where he built a hut.

[56] Master Tennō Dōgo (748–807), a successor of Master Sekitō. He became a monk at the age of twenty-five. He was first a disciple of Master Kinzan Kokuitsu, then of Master Baso Dōitsu, before eventually entering Master Sekitō's order.

[57] *Keitokudentōroku,* chapter 14; *Shinji-shōbōgenzō,* pt. 2 no. 91.

[58] Master Daikan Enō (638–713), who transmitted the Dharma to Master Seigen Gyōshi (660–740), who transmitted the Dharma to Master Sekitō.

[59] Master Yakusan Igen (745–828) was, like Master Dōgo, a successor of Master Sekitō Kisen.

[60] *Hōben.* See note 20.

[61] *Kō-u.* In Master Dōgo's words, these characters mean "is there . . . further."

[62] *Kō-mu.* In Master Dōgo's words, these characters mean "further . . . or not." Master Dōgen described the same state from two sides.

[63] *Chōkū,* lit., "long sky," represents the subject.

[64] *Hakuun,* "white cloud," represents the object.

[65] *Hi,* "flying," represents action.

[66] Master Ōbaku Kiun (d. ca. 855), successor of Master Hyakujō Ekai. He authored a book called *Denshinhōyō* (*The Pivot of Dharma on Transmission of the Mind*). His posthumous title is Zen Master Dansai.

[67] Master Gozu Hōyū (594–657). He lived and practiced zazen on Gozusan, and is said to have realized the truth when Master Daii Dōshin, the Fourth Patriarch, visited him there.

[68] Master Daii Dōshin (580–651), successor of Master Kanchi Sōsan.

[69] *Keitokudentōroku,* chapter 9.

[70] *Suchi.* In Master Ōbaku's words, read as *subekara*[*ku*] *shi*[*rubeshi*], these characters mean "you should know." They express a state that must be realized through effort.

[71] In other words, it is beyond intellectual recognition.

[72] Master Hyakujō Ekai (749–814), successor of Master Baso Dōitsu.

[73] Master Baso Dōitsu (709–788), successor of Master Nangaku Ejō.

[74] Gozu is literally "Bull's Head."

[75] *Kenbutsu,* "meeting buddha," is described in Chapter Sixty-one (Vol. III), *Kenbutsu,* as the state of living in reality.

[76] Ordinary people are living in reality, but they understand meeting buddha as something other than simply living in reality. In that sense, they are not living in reality. In other words, their meeting buddha is not really meeting buddha.

[77] 1242.

[Chapter Twenty-nine]

Inmo

It

Translator's Note: Inmo *is a colloquial word in Chinese, meaning "it," "that," or "what." We usually use the words "it," "that," or "what" to indicate something we do not need to explain. Therefore Buddhist philosophers in China used the word* inmo *to suggest something ineffable. At the same time, one of the aims of studying Buddhism is to realize reality, and according to Buddhist philosophy, reality is something ineffable. So the word* inmo *was used to indicate the truth, or reality, which in Buddhist philosophy is originally ineffable. In this chapter Master Dōgen explained the meaning of* inmo, *quoting the words of Master Ungo Dōyō, Master Saṃghanandi, Master Daikan Enō, Master Sekitō Kisen, and others.*

[85] Great Master Kōkaku[1] of Ungozan is the rightful heir of Tōzan,[2] is the thirty-ninth–generation Dharma descendant of Śākyamuni Buddha, and is the authentic patriarch of Tōzan's lineage. "One day he preaches to the assembly, 'If you want to attain the matter that is it,[3] you must be a person who is it. Already being a person who is it, why worry about the matter that is it?'"[4]

[86] In other words, those who want to attain "the matter that is it" must themselves be "people who are it." They are already "people who are it": why should they worry about [attaining] "the matter that is it"?[5] The point of this is that "directing oneself straight for the supreme truth of *bodhi*" is described, for the present, as "it."[6] The situation of this supreme truth of *bodhi* is such that even the whole universe in ten directions is just a small part of the supreme truth of *bodhi:* it may be that the truth of *bodhi* abounds beyond the universe. We ourselves are tools that it possesses within this universe in ten directions. How do we know that it exists? We know it is so because the body and the mind both appear in the universe, yet neither is ourself. The body, already, is not "I." Its life moves on through days and months, and we cannot stop it even for an instant. Where have the red faces

[of our youth] gone? When we look for them, they have vanished without a trace. When we reflect carefully, there are many things in the past that we
124b will never meet again. The sincere mind,[7] too, does not stop, but goes and comes moment by moment. Although the state of sincerity does exist, it is not something that lingers in the vicinity of the personal self. Even so, there is something that, in the limitlessness, establishes the [*bodhi*-]mind. Once this mind is established, abandoning our former playthings we hope to hear what we have not heard before and we seek to experience what we have not experienced before: this is not solely of our own doing. Remember, it happens like this because we are "people who are it." How do we know that we are "people who are it"? We know that we are "people who are it" just from the fact that we want to attain "the matter that is it." Already we possess the real features of a "person who is it"; we should not worry about the already-present "matter that is it." Even worry itself is just "the matter that is it," and so it is beyond worry. Again, we should not be surprised that "the matter that is it" is present in such a state. Even if "it" is the object of surprise and wonderment, it is still just "it." And there is "it" about which we should not be surprised. This state cannot be fathomed even by the consideration of buddha, it cannot be fathomed by the consideration of the mind, it cannot be fathomed by the consideration of the Dharma world, and it cannot be fathomed by the consideration of the whole universe. It can only be described "Already you are a person who is it: why worry about [attaining] the matter that is it?" Thus, the "suchness" of sound and form may be "it"; the "suchness" of body-and-mind may be "it"; and the "suchness" of the buddhas may be "it." For example, the time of "falling down on the ground"[8] we understand, as it is, as "it"; and at the very moment, when we "get up, inevitably relying on the ground," we do not wonder that the "falling down" was "on the ground." There are words that have been spoken since ancient times, have been spoken from the Western Heavens, and have been spoken from
124c the heavens above. They are: "If we fall down on the ground, we get up again on the ground. If we seek to get up apart from the ground, that is, in the end, impossible."[9] In other words, those who fall down on the ground inevitably get up on the ground, and if they want to get up without relying on the ground, they can never do so at all. Taking up what is described thus, we have seen it as the beginning of attainment of great realization, and we have made it

into the state of truth that sheds body and mind. Therefore, if someone asks "What is the principle of the buddhas' realization of the truth?" we say "It is like someone who falls to the ground getting up on the ground." Mastering this [principle], we should penetrate and clarify the past, we should penetrate and clarify the future, and we should penetrate and clarify the very moment of the present.[10] "Great realization and nonrealization; returning to delusion and losing the state of delusion; being restricted by realization itself and being restricted by delusion itself": each of these is the truth that someone who falls to the ground gets up relying on the ground. It is an expression of the truth in the heavens above and everywhere under the heavens, is an expression of the truth in the Western Heavens and the Eastern Lands, is an expression of the truth in the past, present, and future, and is an expression of the truth of old buddhas and new buddhas. This expression of the truth is never imperfect in expression, and it does not lack anything in expression. Even so, it seems [to me] that only to understand the words like that, without also understanding them in a way which is not like that, is to fail to master these words. Although the expression of the truth of an eternal buddha has been transmitted like that, still, when [eternal buddha] listens as eternal buddha to the words of the eternal buddha, there should be an ascendant state of listening. Though never spoken in the Western Heavens and never spoken in the heavens above, there is another truth to be expressed. It is that if those who fall down on the ground seek to get up by relying on the ground, even if they spend countless *kalpa*s, they will never be able to get up. They can get up by means of just one vigorous path. That is, those who fall down 125a
through reliance on the ground inevitably get up relying on the void,[11] and those who fall down through reliance on the void inevitably get up by relying on the ground. Unless it is like this, getting up will, in the end, be impossible. The buddhas and the patriarchs were all like this. Suppose a person asks a question like this: "How far apart are the void and the ground?" If someone asks a question like this, we should answer that person like this: "The void and the ground are one hundred and eight thousand miles[12] apart! "When we fall down through reliance on the ground, we inevitably get up relying on the void, and if we seek to get up apart from the void, it will be impossible at last. When we fall down through reliance on the void, we inevitably get up by relying on the ground, and if we seek to get up apart

from the ground, it will be impossible at last." Someone who has never spoken such words has never known, and has never seen, the dimensions of the ground and the void in Buddhism.

[93] The seventeenth ancestral patriarch, Venerable Saṃghanandi,[13] whose Dharma successor in due course is Geyāśata,[14] on one occasion hears bells hung in a hall ringing when blown by the wind; and he asks Geyāśata, "Is it the sound of the wind? Is it the sound of the bells?" Geyāśata says, "It is beyond the ringing of the wind and beyond the ringing of the bells, it is the ringing of my mind." Venerable Saṃghanandi says, "Then what is the mind?" Geyāśata says, "The reason [it is ringing] is that all is still." Venerable Saṃghanandi says, "Excellent! Excellent! Who else but you, disciple, could succeed to my truth." Eventually, he transmits [to Geyāśata] the right-Dharma-eye treasury.[15]

[94] Here, in the state beyond the ringing of the wind, we learn "my
125b mind ringing." In the time beyond the ringing of the bells, we learn "my mind ringing." "My mind ringing" is "it"; at the same time, "all is still." Transmitted from the Western Heavens to the Eastern Lands, from ancient times to the present day, this story has been seen as a standard for learning the truth, but many people have misunderstood it [as follows]: "Geyāśata's words 'It is neither the ringing of the wind nor the ringing of the bells, it is the ringing of the mind' mean that there is in the listener, at just the moment of the present, the occurrence of mindfulness, and this occurrence of mindfulness is called 'the mind.' If this mindfulness did not exist, how could the sound of ringing be recognized as a circumstance? Hearing is realized through this mindfulness, which may be called the root of hearing, and so he says 'the mind is ringing.'. . ."

This is wrong understanding. It is like this because it is devoid of the influence of a true teacher. For example, it is like interpretations by commentary teachers on "subjectivism"[16] and "proximity."[17] [Interpretation] like this is not profound learning of the Buddha's truth. Among those who have learned under rightful successors to the Buddha's truth, on the other hand, the supreme state of *bodhi* and the right-Dharma-eye treasury are called "stillness," are called "being free of doing," are called "*samādhi,*" and are called "*dhāraṇī*." The principle is that if only one *dharma* is still, the ten thousand *dharma*s are all still. The blowing of the wind being still, the ringing of the

bells is still, and for this reason he says "all is still." He is saying that "the mind ringing" is beyond the ringing of the wind, "the mind ringing" is beyond the ringing of the bells, and "the mind ringing" is beyond the ringing of the mind.[18] Having pursued to the ultimate the close and direct state like this, we may then go on to say that it is "the wind ringing," it is "the bells ringing," it is "the blowing ringing," and it is "the ringing ringing." The state like this exists not on the basis of "Why should we worry about the matter that is it?" It is like this because "How can the matter that is it be related [to anything]?"[19]

[97] The thirty-third patriarch, Zen Master Daikan,[20] before having his head shaved, is lodging at Hosshōji in Kōshū. Two monks there are having 125c a discussion. One monk says, "The flag is moving." The other monk says, "The wind is moving." As the discussion goes endlessly back and forth like this, the Sixth Patriarch says, "It is beyond the wind moving and beyond the flag moving. You are the mind moving."[21] Hearing this, the two monks are instantly convinced.[22]

[98] These two monks had come from India. With these words, then, the Sixth Patriarch is saying that "the wind" and "the flag" and "the moving" all exist as "the mind." Even today, although [people] hear the Sixth Patriarch's words they do not know the Sixth Patriarch's words: how much less could they express the Sixth Patriarch's expression of the truth? Why do I say so? Because, hearing the words "you are the mind moving," to say that "you are the mind moving" just means "your minds are moving," is not to see the Sixth Patriarch, is not to know the Sixth Patriarch, and is not to be the Dharma descendants of the Sixth Patriarch. Now, as the children and grandchildren of the Sixth Patriarch, speaking the truth of the Sixth Patriarch, speaking with the physical body, hair, and skin of the Sixth Patriarch, we should say as follows: The words "You are the mind moving" are fine as they are, but we could also express it as "You are moving." Why do we say so? Because "what is moving" is "moving," and because "you" are "you." We say so because "[you] already are people who are it."

[99] In his former days the Sixth Patriarch is a woodsman in Shinshu. He knows the mountains well and knows the waters well. Through his effort under the green pines he has eradicated roots, but how could he know of the eternal teachings that illuminate the mind, when one is at one's ease, by a

bright window?[23] Under whom could he learn cleaning and sweeping? In
126a the marketplace he hears a sutra: this is not something that he himself has
expected, nor is it at the encouragement of anyone else. Having lost his fa-
ther as a child, he has grown up looking after his mother, never knowing that
in his [woodsman's] coat lies hidden a pearl that will light up the cosmos.
Suddenly illuminated [by the *Diamond Sutra*], he leaves his old mother and
goes in search of a counselor—it is an example of behavior rare among men.
Who can make light of kindness and love? [But] attaching weight to the
Dharma, he makes light of his debt of gratitude and so is able to abandon it.
This is just the truth of "Those who have wisdom, if they hear [the Dhar-
ma],/Are able to believe and understand at once."[24] This "wisdom" is nei-
ther learned from other people nor established by oneself: wisdom is able to
transmit wisdom, and wisdom directly searches out wisdom. In the case of
the five hundred bats,[25] wisdom naturally consumes their bodies: they have
no body and no mind [of their own] at all. In the case of the ten thousand
swimming fishes,[26] due neither to circumstances nor to causes, but because
wisdom is intimately present in their bodies, when they hear the Dharma
they "understand at once." It is beyond coming and beyond entering: it is
like the spirit of spring[27] meeting springtime, for example. Wisdom is beyond
intention and wisdom is beyond no intention. Wisdom is beyond consciousness
and wisdom is beyond unconsciousness. How much less could it be related
to the great and the small? How much less could it be discussed in terms of
delusion and realization? The point is that although [the Sixth Patriarch] does
not even know what the Buddha-Dharma is, never having heard it before
and so neither longing for it nor aspiring to it, when he hears the Dharma he
makes light of his debt of gratitude and forgets his own body; and such things
happen because the body-and-mind of "those who have wisdom" is already
not their own. This is the state called "able to believe and understand at once."
No one knows how many rounds of life-and-death [people] spend, even while
126b possessing this wisdom, in futile dusty toil. They are like a stone envelop-
ing a jewel,[28] the jewel not knowing that it is enveloped by a stone, and the
stone not knowing that it is enveloping a jewel. [When] a human being rec-
ognizes this [jewel], a human being seizes it. This is neither something that
the jewel is expecting nor something that the stone is awaiting: it does not
require knowledge from the stone and it is beyond thinking by the jewel.[29]

In other words, a human being and wisdom do not know each other, but it seems that the truth is unfailingly discerned by wisdom. There are the words, "Those who are without wisdom doubt,/Thus losing it forever."[30] "Wisdom" is not necessarily related to "having" and "wisdom" is not necessarily related to "being without"; at the same time, there is "existence"[31] in the spring pines at one moment, and there is [the real state of] "being without"[32] as the autumn chrysanthemums. At the moment of this "wisdom" as "being without,"[33] the whole truth of *saṃbodhi*[34] becomes "doubt," and all *dharma*s are "doubt."[35] And at this moment, "to lose forever is just to act."[36] Words that should be heard, and Dharma that should be experienced, are totally "doubt." The entire world, which is not me, has no hidden place; it is a single iron track, which is not anyone, for ten thousand miles.[37] While, in this way, twigs bud, "In the buddha lands of the ten directions,/There only exists the One-Vehicle Dharma."[38] And while, in this way, leaves fall, "The Dharma abides in its place in the Dharma,/And the form of the world is constantly abiding."[39] Because "this already exists"[40] as "the matter that is it," it exists in "having wisdom" and in "being without wisdom," and it exists as the face of the sun and as the face of the moon. Because he is "a person who is it," the Sixth Patriarch is illuminated. Consequently, he goes directly to Ōbaizan and prostrates himself to Zen Master Daiman,[41] who lodges him in the servants' hall. He pounds rice through the night for eight short months, then once, late into the night, Daiman himself secretly enters the pounding room and asks the Sixth Patriarch, "Is the rice white yet or not?" The Sixth Patriarch says, "It is white, but not yet sifted." Daiman pounds the mortar three times, and the 126c
Sixth Patriarch sifts the rice in the winnowing basket three times. This is said to be the time when the state of truth becomes consonant between master and disciple. They do not know it themselves, and it is beyond the understanding of others, but the transmission of the Dharma and the transmission of the robe are just at "that" exact moment.

[105] Great Master Musai[42] of Nangakuzan, on one occasion, is asked by Yakusan,[43] "The three vehicles and the twelve divisions of the teaching[44] I roughly know. [But] I have heard that in the south there is direct pointing at the human mind, realizing the nature and becoming buddha. Frankly, I have not clarified [this] yet. I beg you, Master, out of compassion, to teach me."[45]

[106] This is Yakusan's question. Yakusan in the past had been a lecturer; he had thoroughly understood the meaning of the three vehicles and the twelve divisions of the teaching. So it seems there was no Buddha-Dharma at all that was unclear to him. In those days different sects were never established; just to clarify the three vehicles and the twelve divisions of the teaching was accepted as the customary way of learning the teaching. That many people today, out of stupidity, individually establish principles and suppose the Buddha-Dharma, is not the legitimate standard in Buddhism. The great master says, "To be like that is impossible.[46] Not to be like that is impossible. To be like that or not to be like that is altogether impossible. What do you make of it?" These are the words spoken by the great master for Yakusan. Truly, because "to be like that or not to be like that is altogether impossible," "to be like that is impossible" and "not to be like that is impossible." "Like that" describes "it." It is not [a matter of] the limited usefulness of words and not [a matter of] the unlimited usefulness of words: we should learn "it" in the state of impossibility, and we should inquire into "impossibility" in the state of "it." It is not that this concrete "it," and "the impossible,"
127a ble," are relevant only to the consideration of buddhas. To understand it is impossible. To realize it is impossible.

[108] Zen Master Daikan[47] of Sōkeizan, on one occasion, teaches Zen Master Daie[48] of Nangaku, "This is something[49] coming like this."[50] These words say that being like this is beyond doubt, for it is beyond understanding. Because "this is something," we should realize in experience that all the myriad things are truly "something." We should realize in experience that every single thing is truly "something." "Something" is not open to doubt: "it comes like this."

Shōbōgenzō Inmo

Preached to the assembly at Kannondōrikōshōhōrinji on the twenty-sixth day of the third lunar month in the third year of Ninji.[51]

Notes

[1] Master Ungo Dōyō (?–902). Great Master Kōkaku is his posthumous title.

[2] Master Tōzan Ryōkai (807–869), successor of Master Ungan Donjō.

[3] *Inmo* [*no*] *ji,* or "the matter of the ineffable." Master Dōgen uses these words of Master Ungo Dōyō in the *Fukanzazengi*.

[4] *Keitokudentōroku,* chapter 17.

[5] In these sentences Master Dōgen explained the Chinese characters of the story using a combination of Chinese characters (in quotemarks) and Japanese *kana.*

[6] *Inmo* is used not only as a noun representing the state that is the subject of the chapter ("it," "suchness," "the ineffable"), but also as a common adverb, adjective, or pronoun ("so," "like this," "like that," "such," "such a state," "as it is," "the very [moment]," "in such a way," "thus," etc.); many instances of these latter cases of the term *inmo* occur throughout this chapter. Though in some sense incidental, this frequent usage has the effect of emphasizing the inconspicuous, ever-present, and normal nature of the state Master Dōgen is describing.

[7] *Sekishin,* lit., "red mind," means naked mind or sincere mind.

[8] *Chi* [*ni*] *yo*[*rite*] *taoruru mono* originates in the words of Master Upagupta, the fourth patriarch in India. The *Saiikiki* (*History of Western Lands*), a widely-read Chinese book on the history of countries west of China, contains the following: Vasubandhu, (the twenty-first patriarch) first made fun of the Mahayana on the basis of the Hinayana. His elder brother, Asaṅga, pretended to be sick in order to get Vasubandhu to visit him, and then he opened [a sutra of] Mahayana teachings and said, "Someone who disparages what he has not read is a non-Buddhist." So Vasubandhu tried reading the *Garland Sutra*s, and he was convinced by them. He joked, "I should cut off my tongue with a sword to atone for my wrongness." Asaṅga said, "Someone who falls down on the ground also stands up relying on the ground. The tongue that slandered in the past can sing the praises of the state of repentance that you have now." Eventually [Vasubandhu] went into the mountains, opened and read [the teachings of] the Mahayana, and made the *Jūjiron* (*Commentary on the Ten States*).

Master Dōgen picked up the words to explain the ineffable state of reality as a very concrete situation in daily life. The ground symbolizes that which is concrete.

[9] Direct quotation of Master Upagupta's words from the *Keitokudentōroku,* chapter 1.

[10] *Shōtō-inmo-ji,* "at this very moment" or "at just such a moment," is a phrase that appears in most chapters of the *Shōbōgenzō*.

[11] *Kū* means "emptiness," "space," "the immaterial," "bareness," "the sky," etc. In this context, *kū,* "the void," means that which is devoid of material substance, the immaterial—in other words, ideas—as opposed to *chi,* "the ground" which represents the concrete, that which has material substance.

[12] *Jūman-hassen-ri.* One *ri* is equal to 2.44 miles. We are expecting a philosophical answer, so Master Dōgen surprises us with a big concrete distance.

[13] Master Saṃghanandi, successor of Master Rāhulabhadra.

[14] Master Geyāśata, the eighteenth patriarch in India.

[15] The original story (written in Chinese characters only) is quoted in the *Keitokuden-tōroku,* chapter 2. This is an indirect quotation written in Japanese.

[16] *Eshu,* lit., "reliance on the subject," is one of the *roku-rigo-shaku,* or "six interpretations of separation and synthesis."

[17] *Ringon,* "proximity," is another of the six interpretations. In contrast to the subjective method of interpretation, it proceeds opportunistically by examining objective facts close at hand.

[18] *Shinmei,* "the mind ringing," is a direct suggestion of the state of reality in zazen—in which there is no separation of agent and action.

[19] Master Dōgen replaced *ure*[*en*], "worry about getting," in Master Ungo's words with *kan*[*sen*], "be related with." Master Ungo's words include a denial of subjective attempts to relate to the state. Master Dōgen went one step further and suggested that the state described by Master Geyāśata transcends all relations.

[20] Master Daikan Enō (638–713), successor of Master Daiman Kōnin. Master Daikan Enō is the thirty-third patriarch counting Master Mahākāśyapa as the first, and the Sixth Patriarch counting Master Bodhidharma as the First Patriarch in China. He is usually called the Sixth Patriarch.

[21] *Jinsha shindō.* In Master Dōgen's interpretation, these characters mean "you are the mind moving"—a description of the reality that is the mind. The alternative interpretation is that *jinsha shindō* means "your minds are moving"—a criticism of the monks.

[22] *Tenshōkōtōroku,* chapter 7.

[23] A bright window suggests a good place for reading sutras. Master Daikan Enō was free of wrongness and illusions, but he was not familiar with verbal Buddhist teaching and he did not have a human teacher.

[24] The *Lotus Sutra, Yakusō-yu* ("Parable of the Herbs"): The Dharma King who breaks "existence,"/Appears in the world/And according to the wants of living beings,/

Preaches the Dharma in many ways. . . ./The wise if they hear it,/Are able to believe and understand at once,/The unwise doubt and grieve,/Thus losing it forever. (LS 1.272.)

25 The *Saiikiki* tells the tale of a merchant who, passing near the southern sea, stayed the night at the foot of a big withered tree. He lit a fire because it was cold, and began to read the Abidharma commentaries. The fire set light to the tree, but five hundred bats inside the tree chose to burn to death rather than to miss hearing the reading of the Abidharma.

26 In Hoku Ryō's (Northern Liang dynasty) translation of the *Konkōmyōkyō,* ten thousand fishes who heard the reading of a Buddhist sutra were reborn as angels in Tuṣita Heaven.

27 *Tōkun,* lit., "Eastern Lord," is the god of spring. The spirit of spring meeting spring suggests a fact at one moment of the present, as opposed to a process.

28 The jewel symbolizes wisdom and the stone symbolizes the layers of interference that surround the state of wisdom.

29 Realization in zazen, for example, is the innate function of a human being; it is prior to learned mental faculties such as expectation, knowledge, and thinking.

30 *Lotus Sutra, Yakusō-yu* (LS 1.272). The edition of the *Lotus Sutra* (*Hokkekyō*) published by Iwanami has *gike,* "doubt and grieve," but here Master Dōgen has written *gike,* "doubt and wonder," or "doubt."

31 *U* in the phrase *uchi* means "having [wisdom]," but here it means real existence.

32 *Mu* in the phrase *muchi* means "being without [wisdom]," but here it means the real state that is called *mu,* "being without." See also Chapter Twenty-two, *Busshō.*

33 *Muchi.* In the *Lotus Sutra mu* is a preposition, "without," and *chi* is a noun, "wisdom"; but in Master Dōgen's interpretation *mu* and *chi* are two nouns in apposition: "the state of being without, wisdom."

34 The Sanskrit word *saṃbodhi* means the inclusive and integrated state of truth.

35 "Doubt" here suggests the truth as the unknown.

36 The *Lotus Sutra* says *sunawa*[*chi*] *kore yo-shitsu,* literally, "which is to lose forever." Master Dōgen changed the order of the characters, saying *yo-shitsu soku i,* "to lose forever is just to act"—to be rid of all hindrances is the state of just sitting.

37 *Banri-ichijōtetsu,* "a single iron track for ten thousand miles," means a unified entity.

38 *Lotus Sutra, Hōben* ("Expedient Means"). See LS 1.106. "Twigs bud" suggests the manifestation of miscellaneous concrete phenomena, which is opposed to the eternal situation of the Dharma described in the *Lotus Sutra.*

39 Ibid., LS 1.120.

[40] *Kize,* as in Master Ungo's words "Already being [a person who is it]. . . ."

[41] Master Daiman Kōnin (688–761), successor of Master Daii Dōshin and the Fifth Patriarch in China.

[42] Master Sekitō Kisen (700–790), successor of Master Seigen Gyōshi.

[43] Master Yakusan Igen (745–828), successor of Master Sekitō Kisen.

[44] *Sanjō jūnibun-kyō,* the three vehicles and the twelve divisions of the teaching, are explained in detail in Chapter Twenty-four, *Bukkyō.*

[45] *Rentōeyō,* chapter 19.

[46] *Inmo-futoku.*

[47] Master Daikan Enō (638–713), the Sixth Patriarch.

[48] Master Nangaku Ejō (677–744), successor of Master Daikan Enō.

[49] *Shimo-butsu. Shimo* means "what" and *butsu* means "thing." Master Daikan Enō's words can also be interpreted as a question: "What is it that comes like this?"

[50] *Tenshōkōtōroku,* chapter 8; *Shinji-shōbōgenzō,* pt. 2, no. 1.

[51] 1242.

[Chapter Thirty]

Gyōji

[Pure] Conduct and Observance [of Precepts]

Part One

Translator's Note: Gyō *means deeds, actions, or conduct;* ji *means observance of precepts. So* gyōji *means "pure conduct and observance of precepts." In short, we can say that Buddhism is a religion of action. Gautama Buddha recognized the importance of action in our life, and he established an ultimate philosophy dependent on action. In sum, the solution to all problems relies upon the philosophy of action, and therefore Master Dōgen esteemed action highly. In this chapter he quoted many examples of pure conduct and observance of precepts by buddhas and patriarchs. The contents of this chapter are thus very concrete, and encourage us in practicing our Buddhist life and observing the Buddhist precepts.*

[111] In the great truth of the Buddhist patriarchs, there is always [pure] conduct and observance [of precepts][1] above which there is nothing. It continues in an unbroken cycle, so that there is not the slightest interval between establishment of the mind, training, *bodhi,* and nirvana: conduct and observance is a continuing cycle. For this reason, it is not doing that is forced from ourselves and it is not doing that is forced from outside; it is conduct and observance that "has never been tainted."[2] The virtue of this conduct and observance maintains ourselves and maintains the external world. The import is that in the moment of my conduct and observance the whole earth and whole sky through the ten directions are totally covered by the virtue [of my conduct and observance]. Others do not know it, and I do not know it, but it is so. Thus, through the conduct and observance of the buddhas and the patriarchs, our own conduct and observance is realized and our own great state of truth is penetrated; and through our conduct and observance, the conduct

127b and observance of the buddhas is realized and the buddhas' great state of truth is penetrated. It is due to our own conduct and observance that the virtue of this cycle exists. Through this means, every buddha and every patriarch abides as buddha, transcends as buddha, realizes the mind as buddha, and is realized as buddha, without any interruption. Through this conduct and observance, the sun, moon, and stars exist; through this conduct and observance, the earth and space exist; through this conduct and observance, object-and-subject, body-and-mind exist; through this conduct and observance, the four elements and five aggregates exist. Conduct and observance is not loved by worldly people but it may be the real refuge of all human beings. Through the conduct and observance of the buddhas of the past, present, and future, the buddhas of the past, present, and future are realized. Sometimes the virtue of this conduct and observance is evident, so the will arises, and we practice it. Sometimes this virtue is not apparent, so we neither see, nor hear, nor sense it. Although it is not apparent, we should learn in experience that it is not concealed—for it is not tainted by concealment and revelation or by continuance and disappearance. That, in the actual hiddenness of the present moment, we do not understand what dependently originated *dharma*s there are in the practice of the conduct and observance that is realizing ourself, is because the grasping of conduct and observance is never a special state in a new phase.[3] Dependent origination is conduct and observance: we should painstakingly consider and learn in practice that this is because conduct and observance does not originate dependently.[4] The conduct and observance that realizes such conduct and observance is just our own conduct and observance in the present moment. The present moment of conduct and observance is not the original possession or the original abode of self. The present moment of conduct and observance does not depart from and come to, or leave and enter, self. The words "the present moment" do not describe something that exists prior to conduct and observance: the realization of conduct and observance itself is called "the present moment." Therefore, one day of conduct and observance is the seed of all the buddhas and is the con-
127c duct and observance of all the buddhas. To fail to practice this conduct and observance by which the buddhas are realized and by which their conduct and observance is practiced, is to hate the buddhas, is to fail to serve offerings to the buddhas, is to hate conduct and observance, is to fail to live

together with and die together with the buddhas, and is to fail to learn with them and experience the same state as them. The opening flowers and falling leaves of the present are just the realization of conduct and observance. There is no polishing of mirrors or breaking of mirrors[5] that is not conduct and observance. Therefore, if we aim to set aside conduct and observance, disregarding conduct and observance in the hope of concealing the wrong mind that wants to avoid practicing conduct and observance, even this is conduct and observance. On those grounds, [however,] intentionally to aim for conduct and observance, even though it may look like the will to conduct and observance, is to become the wretched son who threw away treasure in the homeland of his true father, and wandered astray through foreign lands.[6] During his time of wandering astray, the winds and waters did not cause him to lose body and life; nonetheless, he should not have thrown away the treasure of his true father—for that is to lose, or to misunderstand, the Dharma treasure of the true father. Thus, [pure] conduct and observance [of precepts] is Dharma that is not to be neglected even for an instant.

[117] The benevolent father, the great teacher, Śākyamuni Buddha, practiced [pure] conduct and observance [of precepts] deep in the mountains from the nineteenth year of the Buddha's lifetime to the thirtieth year of the Buddha's lifetime, when there was conduct and observance that realized the truth simultaneously with the earth and [all] sentient beings. Into the eightieth year of the Buddha's lifetime, still he maintained the practice in the mountains and forests, and maintained the practice in monasteries, never returning to the royal palace, never assuming control over the wealth of his land. He retained as his clothing[7] a cotton *saṃghāṭī* robe;[8] throughout his life in the world he did not replace it—as, while in the world, he did not replace his one bowl. He did not stay alone for a single hour or a single day. He did not refuse offerings idly served to him by human beings and gods. He patiently endured the insults of non-Buddhists. In sum, his whole life of teaching was conduct and observance. The forms practiced by the Buddha, washing the robe and begging for food, are all nothing other than conduct and observance.

[119] The eighth patriarch,[9] Venerable Mahākāśyapa, was the rightful successor of Śākyamuni. Throughout his life he devotedly maintained the practice[10] of the twelve *dhūta*s,[11] never tiring of them at all. The twelve *dhūta*s are as follows: 1) Not to accept people's invitations, but to go begging 128a

for food every day; also, not to accept the money for [even] a single meal for a monk. 2) To lodge on a mountain, not to lodge in someone's house, a populated district, or a village. 3) Never to beg clothes from people, and not to accept clothes that people offer, but to take the clothes of dead people that have been discarded by gravesides, and to mend [these clothes] and wear them. 4) To lodge under a tree in the countryside. 5) To eat one meal a day—this is called, for instance, *"sunkasunnai."*[12] 6) Not to lie down in the daytime or the nighttime, but only to sit, and when sleepy to walk about[13]—this is called, for instance, *"sunnaisashakyu."*[14] 7) To have three robes, not to have other robes, and not to sleep in bedclothes. 8) To stay among graves, not in Buddhist temples and not in human society. Looking at the skulls and bones of dead people, to sit in zazen and pursue the truth. 9) Only to want to live alone, not to want to meet people, and not to want to sleep together with people. 10) First to eat fruit and then to eat a meal, but never to eat fruit after finishing a meal. 11) Only to want to sleep in the open, not sheltering under a tree. 12) Not to eat meat or dairy produce,[15] and not to apply herbal oil to the body. These are the twelve *dhūta*s. Venerable Mahākāśyapa did not regress and did not stray from them throughout his life. Even when he received the authentic transmission of the Tathāgata's right-Dharma-eye treasury, he never relented in these *dhūta*s. Once the Buddha said, "You are already an old man, you should eat a monk's meal." Venerable Mahākāśyapa said, "If I had not met with the Tathāgata's appearance in this world, I would have been a *pratyekabuddha,* living in mountains and forests all my life. Fortunately, I met with the Tathāgata's appearance in the world, and I have experienced the Dharma's goodness. Nevertheless, I will not eat a monk's meal in the end." The Tathāgata praised him. On another occasion, Mahākāśyapa's body had become emaciated because of his practice of the *dhūta*s, and it seems that many monks looked on him with disdain. Then the Tathāgata warmly summoned him and offered
128b Mahākāśyapa half of his seat; and Venerable Mahākāśyapa sat on the Tathāgata's seat. [So] remember, Mahākāśyapa was the senior member of the Buddha's order. We could not enumerate all the examples of [pure] conduct and observance [of precepts] that he practiced through his life.

[123] The tenth patriarch,[16] Venerable Pārśva, [swore] "through my life, my side will not touch a bed." Although this was the pursuit of the truth of an old man of eighty, he thereupon quickly succeeded to the one-to-one

transmission of the great Dharma. Because he never let time go to waste, in only three years of effort, he received the one-to-one transmission of the right eye of *saṃbodhi*.[17] The Venerable One had spent sixty years in the womb, and he left the womb with his hair already white. "He vowed never to sleep like a corpse, and so was called 'Kyō Sonja,' the Side Saint. Even in the dark, his hands radiating brightness, he could pick up the sutras of the Dharma." This was a mysterious trait with which he was born.

[124] The Side Saint was approaching the age of eighty when he left home and dyed the robe. A young man of the region, having invited him [for the midday meal], said, "Foolish fellow! Doddering old man! How can you be so dim? In general, those who have left family life have two practices: first they practice the balanced state; second they recite the sutras. [But] now you are [already] a feeble old man. There is nowhere for you to progress. Your footprints will dirty pure streams. You will know the satisfaction of meals to no avail." At that time, hearing the denunciations, the Side Saint duly thanked the people present, and vowed to himself, "Until I understand the meaning of the Tripiṭaka,[18] eradicate the desires of the triple world, attain the six mystical powers, and accomplish the eight kinds of release,[19] my side shall not touch a bed." After that, he practiced walking about and sitting in stillness without missing a single day, and he meditated while standing still. In the daytime he studied and learned theory and teaching, and at night he quieted his thoughts and concentrated his mind. In three years of continuous effort, he mastered the Tripiṭaka, eradicated the desires of the triple world, and attained the wisdom of the three kinds of knowledge. People of the time, out of respect, therefore called him the Side Saint.[20]

[126] So the Side Saint was in the womb sixty years before first leaving the womb. Might he not have been making his effort even in the womb? After leaving the womb, he was nearly eighty when he first sought to leave family life and learn the state of truth—one hundred and forty years after he was conceived! Truly, he was an outstanding individual; at the same time, this dod- 128c
dering old man must have been more doddering and old than anyone—he reached old age inside the womb, and reached old age outside the womb as well. Nonetheless, paying no attention to the scorn of people of the time, he singlemindedly and unrelentingly kept his vow, and thus his pursuit of the truth came to realization in only three years. Who could feel at ease looking

at his wisdom and thinking of emulating him? Do not worry about old age. It is hard to know what this life is, whether it is a life or not a life, whether it is old or not old. The four views, [as we have seen] already,[21] are different; and the views of all kinds of beings are different. Concentrating our resolve, we should just strive in pursuit of the truth.[22] We should learn in practice that in pursuing the truth we are as if meeting life-and-death [itself]; it is not that we pursue the truth in life and death. People today imagine that they will set aside the pursuit of the truth when they reach fifty or sixty, or reach seventy or eighty: this is extremely stupid. We are conscious of having lived for so many years and months, but this is just the restless activity of the human soul, not the state of learning the truth. Do not notice whether you are in your prime or past it; determine solely to learn the state of truth and pursue the ultimate: emulate the Side Saint. Do not be particularly concerned about becoming a pile of dirt in a graveyard; give it no special consideration. If you do not singlemindedly strive to be saved, who will be inspired by whom? When we are vainly wandering in the wilds, skeletons without a master, we should realize right reflection—as if making an eye.

[129] The Sixth Patriarch[23] was a woodsman in Shinshu district. It would be difficult to call him an intellectual. He had lost his father in infancy and had been brought up by his old mother; he made a living as a woodsman in
129a order to support her. After hearing one phrase of a sutra at a town crossing, he left his old mother at once and went in search of the great Dharma. He was a man of great makings, rare through the ages. His pursuit of the truth was in a class by itself. To cut off an arm may be easy, but this severance from love must have been enormously difficult; this abandoning of obligation could not have been done lightly. Having devoted himself to the order of Ōbai,[24] he pounded rice day and night, without sleep or respite, for eight months. In the middle of one night, he received the authentic transmission of the robe and the bowl. Even after getting the Dharma, he still carried the stone mortar on his travels, and continued his rice-pounding for eight years. Even when he manifested himself in the world[25] and preached the Dharma to deliver others, he did not set aside the stone mortar. This was maintenance of practice[26] rare through the ages.

[130] Baso of Kōzei[27] sat in zazen for twenty years and he received the intimate seal of Nangaku. It has never been said that he neglected zazen

when, having received the Dharma, he saved others. When students first came to him, he unfailingly caused them intimately to receive the mind-seal.[28] He was always first to go to communal work. Even into old age he did not let up. [Followers of] Rinzai today are in Kōzei's stream.

[131] Master Ungan[29] learned in practice alongside Dōgo[30] in the order of Yakusan. Having made a pledge together, [Ungan and Dōgo] did not put their sides to a bed for forty years; with one taste, they investigated the state in experience. [Ungan] transmitted the Dharma to Great Master Gohon of Tōzan.[31] Tōzan said, "Wanting to realize wholeness,[32] I have sat in zazen and pursued the truth, for twenty years already." Now that truth has been transmitted far and wide.

[132] Great Master Kōkaku of Ungozan[33] in former days resided in a hut on Sanpō Mountain,[34] at which time he was served meals from the gods' kitchen.[35] The great master on one occasion, while visiting Tōzan, decisively attained the great state of truth, after which he returned once more to his hut. When the angels came again to serve food to the master, they searched for three days but could not find him. No longer expecting heavenly cuisine, he saw the great state of truth as his sustenance. We should try to imagine his 129b
determination.

[133] Zen Master Daichi[36] of Hyakujōzan in former years was the attendant monk of Baso; from then until the evening he entered nirvana, he never had a day when he did not labor for the benefit of the monks and for the benefit of other people. Thankfully, the traces remain of his "A day without work is a day without food"—Zen Master Hyakujō was already an old man, with many years as a monk behind him, but in the communal work he still exerted himself alongside those in the prime of life. The monks felt sorry for him. Though people pitied him, the master would not quit. In the end, at work time they hid his work tools, and when they would not give the master [his tools], the master did not eat all day. His motive was that he was unhappy not to be able to join in with the work of the monks. This is called the tale of Hyakujō's "A day without work is a day without food." The profound customs of the Rinzai sect which have swept through the great kingdom of Song today, and those of monasteries in all directions,[37] are in many cases the practice, as conduct and observance, of Hyakujō's profound customs.

[134] When Master Kyōsei[38] lived as master of [Kyōsei] Temple, the local deities could not see the master's face; for they had no means of doing so.[39]

[135] Zen Master Gichū[40] of Sanpeizan in former times had been served meals from the kitchen of the gods. After he met Daiten, [however,] when the gods tried to find the master again, they could not see him.

[135] The later master of Daii Mountain[41] said, "For twenty years[42] I have been on Isan Mountain. I have eaten Isan meals, I have shat Isan shit; but I have not studied the way of Isan.[43] I have only been able to raise[44] a castrated water buffalo. All day long it is in a state of conspicuous brightness." Remember, the one castrated water buffalo was raised by twenty years of conduct and observance on Isan Mountain. This master had previously learned in practice in Hyakujō's order. Quietly reflect on his state during those twenty years, and never forget it. Though there are people "who study
129c the way of Isan," there may be few examples of conduct and observance that is "not to study the way of Isan."

[136] Master Jūshin,[45] [titled] Great Master Shinsai, of Kannon-in Temple in Jōshū[46] first established the will to pursue the truth when he was sixty-one years old. Carrying a canteen and a traveling staff,[47] he set out on foot to visit masters in all directions, constantly telling himself, "If there is a child of seven who is superior to me, I shall question him or her at once. If there is an old man of a hundred who is inferior to me, I shall teach him at once."[48] With this attitude, he strove to learn Nansen's way for twenty years. When he was eighty, he first took residence as master of Kannon-in Temple to the east of Jōshū City, then taught and guided human beings and gods for forty years. He never petitioned donors with a single letter, and so the monk's hall was not large: there was no front hall[49] and no rear stand.[50] Once a leg of the [zazen] platform broke. He roped to it a charred piece of burned wood and carried on practicing for years and months. The temple officers asked to replace this leg of the platform, but Jōshū did not allow it. We should recognize here the usual customs of an eternal buddha. Jōshū lived in Jōshū from the age of eighty onward—after he had received the Dharma. He had received the authentic transmission of the right Dharma, and people called him "the eternal buddha." Others, who have never received the authentic transmission of the right Dharma, must be less important than the master. [At the same time] people other than he, not having reached the age of eighty, are likely to be stronger than the master. How might we, who are in our prime yet unimportant, equal him, the old man who is profoundly venerable? We

must spur ourselves to pursue the state of truth and to practice conduct and observance! For those forty years, they kept no worldly goods and in the stores there was no rice and grain. Sometimes they would gather chestnuts or sweet acorns for food; sometimes they would spin out a meal again and again. Truly, these were the usual customs of the dragons and elephants of 130a
the past, regulated conduct that we should love and admire.

[139] Once [Jōshū] preached to the assembly, "If you spend your whole life not leaving the monastery,[51] not talking for ten years or for five years, no one will be able to call you a mute. Afterwards, how could even the buddhas do anything to you?"[52] This preaches conduct and observance. Remember, by not talking for ten years or for five years we might seem to be stupid but even if, by virtue of the effort of not leaving the monastery, we are beyond talk, we are not mutes. The Buddha's state of truth is like this. Those who do not hear the voice of the Buddha's state of truth can never possess the truth that is a non-mute[53] being beyond talk. So the finest example of conduct and observance is "not to leave the monastery." "Not to leave the monastery" is complete talk, in the state of liberation. The extremely stupid neither know themselves as non-mutes nor let themselves be known as non-mutes; no one prevents them, but they do not let themselves be known [as non-mutes]. Those who will not hear that to be a non-mute is to have attained the ineffable, and who do not know that [to be a non-mute] is to have attained the ineffable, are pitiful individuals. Quietly practice the conduct and observance of "not leaving the monastery": do not blow east and west with the east and west winds. Even if "for ten years or for five years" the spring breezes and autumn moons go unrecognized, the state of truth will be present, transparently free of sound and form. Expressing the truth in this state is beyond our own knowing and beyond our own understanding. We should learn in practice how valuable is each minute[54] of conduct and observance. Do not wonder whether not-talking might be vacuous. Entry is one monastery. Getting out is one monastery. The way of the birds is one monastery. The entire universe is one monastery.[55]

[141] Daibaizan is in the city of Kyōgenfu. Goshōji was established on this mountain, and its founder was Zen Master Hōjō.[56] The Zen master was a man of the Jōyō district.[57] In former days, when visiting Baso's order, he asked, "What is buddha?" Baso said, "The mind here and now is buddha."[58]

130b Hearing these words, Hōjō realized the great state of realization under their influence. Consequently he climbed to the summit of Daibaizan, away from human society, and lived in solitude in a thatched hut, eating pine nuts and wearing clothes made from lotus leaves: there was a small pond on the mountain, and many lotuses grew in the pond. He sat in zazen and pursued the truth for more than thirty years. He saw and heard absolutely nothing of human affairs and he lost track of the passing years, only seeing the mountains all around go from green to yellow. One pities to imagine what the winds and frosts were like. In zazen, the master placed an eight-inch iron tower on his head, as if he were wearing a crown. By endeavoring to keep this tower from dropping to the ground, he did not fall asleep. The tower remains in the temple today; it is listed in the records of the temple storehouse. This is how he pursued the truth until his death, never tiring of the effort. He had been living like this for years and months when a monk from Enkan's[59] order happened to come onto the mountain looking for a staff. [The monk] lost his way on the mountain and unexpectedly came upon the site of the master's hut. When, to [the monk's] surprise, he saw the master, he asked, "Master, how long have you been living on this mountain?" The master said, "I have only seen the mountains all around go from green to yellow." The monk asked further, "What is the way down from the mountain?" The master said, "Follow the stream down." The monk was struck. When he returned and told Enkan what had happened, Enkan said, "In former days when I was in Kōzei[60] I once met a certain monk, and I do not know what happened to him after that. This couldn't be that same monk, could it?" Eventually [Master Enkan] sent the monk to extend an invitation to the master, but [the master] would not leave the mountain. He replied with a verse:

> A withered tree, broken and abandoned, in a cold forest,
> However many times it meets spring, it does not change its mind.
> Passing woodsmen do not even look back.
> Why should popular entertainers[61] be keen to search it out?

130c In the end he did not go. Later, when he decided to move even deeper into the mountains, he made the following verse:

> I shall never outwear the lotus leaves in the pond.
> The flowers of a few pines are more than a meal.

Now my abode has been discovered by people in the world.
I shall move my shack deeper into seclusion.

Finally, he moved his hut further into the mountains.

[145] Once Baso sent a monk especially to ask [Daibai Hōjō], “Master, when you visited Baso in former days, what truth did you attain and then come to live on this mountain?” The master said, “Baso told me, ‘The mind here and now is buddha.’ Then I came to live on this mountain.” The monk said, “These days his Buddha-Dharma is different.” The master said, “How is it different?” The monk said, “Baso says, ‘It is neither the mind nor buddha.’” The master said, “That old man! If he is out to disturb others, I will have no sympathy for him. Never mind about ‘neither the mind nor buddha.’ For me, it is just that the mind here and now is buddha.” [The monk] reported these words to Baso. Baso said, “The fruit of the Plum[62] is matured.” This story is known to all human beings and gods. Tenryū[63] was an excellent disciple of the master, and Gutei[64] was the master’s Dharma grandchild. Kachi[65] of Korea, retaining the transmission of the master’s Dharma, became the first patriarch of that country. So the many masters in Korea today are the master’s distant descendants. As long as he lived he was served and attended in everyday life by a tiger and an elephant[66] who never vied against each other. After the master’s death, the tiger and elephant carried rocks and carried mud to build the master a stupa. The stupa still stands today at Goshōji. The master’s maintenance of [pure] conduct is praised by [good] counselors of the past and present alike. People of inferior wisdom do not know that they should praise him. To hold to the pretense that the Buddha-Dharma can exist amid greed for fame and love of gain is the small and stupid view.

[147] Zen Master Hōen[67] of Goso Mountain[68] said, “When my master’s master[69] first took up residence on Yōgi Peak, the rafters of the old roof were 131a
broken and the mischief of the wind and rain was severe, for it was the end of winter. The temple buildings and halls were all run down and the monks’ hall was especially dilapidated: snow and hail covered the platforms so that there was nowhere to sit. Even the most aged veterans, snowy hair bristling on their crowns, swept away the snow, and monks of venerable years, with their graying eyebrows, seemed to harbor sorrow in their wrinkled brows. None of the monks could practice zazen in comfort. One patch-robed individual requested with utmost sincerity that [the monk’s hall] be repaired, but

the old master refused, saying, 'Our Buddha has said that this is the *kalpa* of dissolution and even high cliffs and deep valleys are changing and inconstant. How can we expect to have everything as we please, and seek to call ourselves satisfied? The sacred people of olden times usually walked about under a tree or out in the open; this is an excellent example from the past, it is a profound custom of those who tread in bareness. Even though you have all left family life and are learning the truth, the movements of your hands and feet are not yet harmonized. This [life as a monk] is only forty or fifty years. Who has time to spare for an opulent roof?' In the end he did not consent. The next day in formal preaching in the Dharma hall, he preached to the assembly, 'When Yōgi first took residence here as master, the roof and walls were barely held together, and the floor was scattered all over with pearls of snow. Our necks contracting, we secretly grumbled. But we remembered the people of old who dwelled under trees.'" Finally [Master Goso Hōen] did not give his permission. Yet patch-robed mountain monks from the four oceans and the five lakes longed to come and hang their traveling staffs in this order. We should be glad that so many people indulged themselves in the state of truth. We should imbue our minds with this state of truth, and should engrave these words on our bodies.

[150] Master [Goso Hō]en once preached, "Conduct is not on a level beyond thinking, and thinking is not on a level beyond conduct." We should attach importance to these words, considering them day and night, and putting them into practice morning and evening. We should not be as if blowing idly in the east, west, south, and north winds. Still less in this country of Japan—where even the palaces of kings and ministers do not have opulent
131b buildings but only scant and plain ones—could those who have left home to learn the truth dwell at leisure in opulent buildings. If someone has got an opulent dwelling, it is without fail from a wrong livelihood; it is rarely from a pure one. [A building] that was already there is a different matter, but do not make plans for new buildings. Thatched huts and plain houses were lived in by the ancient saints and loved by the ancient saints. Students of later ages should yearn for their state and learn it in practice, and should never go against it. The Yellow Emperor,[70] and [emperors] such as Gyō[71] and Shun,[72] although secular men, dwelled under roofs of thatch—an excellent example for the world. Shishi[73] says, "If we wish to reflect upon the conduct of the Yellow

Emperor, it is [manifest] in Gōkyū Palace. If we wish to reflect upon the conduct of Gyō and Shun, it is [manifest] in Sōshō Palace. The Yellow Emperor's hall of brightness[74] was thatched with straw, and it was called 'Gōkyū;' Shun's hall of brightness was thatched with straw, and it was called 'Sōshō.'" Remember, [the palaces called] "Gōkyū" and "Sōshō" both were thatched with straw. Now when we compare the Yellow Emperor, Gyō, and Shun with ourselves, the difference is beyond that between the heavens and the earth. [But] even these emperors used thatch for their halls of brightness. When even secular people live under thatched roofs, how could people who have left family life hope to live in lofty halls and stately mansions? That would be shameful. People of old dwelled under a tree or dwelled in the forest; these were abodes that both laymen and monks loved. The Yellow Emperor was the disciple of the Daoist Kōsei of Kodo.[75] Kōsei lived [in a cave] inside the crag named "Kodo." Many of the kings and ministers of the great kingdom of Song today have carried on this profound custom. So even people immersed in dusty toil are like this. How could people who have left family life be inferior to people immersed in dusty toil? How could we be more sullied than people immersed in dusty toil? Among the Buddhist patriarchs of the past, there were many who received the offerings of gods. Yet when they had attained the state of truth, the eyes of gods could not reach them, and demons had no connection to them. We should be clear about this principle. When the celestial hosts and those in the state of demons tread the 131c
path of a Buddhist patriarch's conduct, there is a way for them to approach a Buddhist patriarch. [But] Buddhist patriarchs widely transcend in experience all gods and demons, and gods and demons have no means by which to look up at them; so it is hard [for gods and demons] to draw near to a Buddhist patriarch. Nansen[76] said, "The practice of this old monk has been so weak that I have been spotted by a demon."[77] Remember, to be spotted by a demon of no training is due to lacking power in one's practice.

[154] In the order of Master Shōgaku, [titled] Zen Master Wanshi,[78] of Daibyakuhōzan,[79] a guardian deity of the temple said, "I hear that Master [Shō]gaku has lived on this mountain for ten years or so, but whenever I enter the abbot's reception hall looking for him, I am always unable to proceed and I have never detected him yet." [Here,] truly, we are meeting the traces of a predecessor who possessed the state of truth. The temple on this

mountain, Tendōzan, was formerly a small one. While Master [Shō]gaku was the resident master there, he cleaned away an assortment of Daoists', nuns', and scholars' temples, and established what is now Keitokuji. After the master passed away, a senior mandarin and court secretary called Ō Hakusho compiled a record of the master's deeds and achievements, at which time someone said, "You should record the fact that he supplanted the Daoist temple, the nuns' temple, and the scholars' temple, and established the present Tendōji." The court secretary said, "That would not be appropriate. Such matters are not related with a monk's merits." Many people at that time praised the court secretary. Remember, the matters described above are secular work, they are not the merits of a monk.

[155] In general, when we enter the Buddha's state of truth for the very first time, we far transcend the triple world of human beings and gods. We should carefully investigate the fact that we are neither being used by the triple world nor being seen by the triple world. We should consider this and realize it in practice by means of body, speech, and mind, and by means of object and subject. The merit of the Buddhist patriarchs' conduct and observance originally possesses enormous benefit in leading human beings and gods to salva-
132a tion, but human beings and gods never sense that they are being saved by the Buddhist patriarchs' conduct and observance. In practicing and observing now the Buddhist patriarchs' great state of truth, do not distinguish between great hermits and small hermits,[80] and do not discuss sagacity or stupidity. Just throw away fame and gain forever and do not get caught in convoluted circumstances. Do not pass time in vain. [Act as if to] put out a fire burning on your head. Do not expect the great realization. The great realization is everyday tea and meals. Do not aspire to nonrealization. Nonrealization is the pearl in the topknot.[81] Simply, those who have homes and homelands should get free from their homes and homelands; those who have loved ones should get free from their loved ones; those who have fame should get away from their fame; those who have gain should get away from their gain; those who have fields and gardens should get away from their fields and gardens; and those who have family should get free from their family. They should also get free from the intention not to have fame, gain, and so on. Given that we get free from having, the principle is evident that we should also get free from not having. This is itself a kind of conduct and observance. To make the throwing away of fame and gain into the

one matter to be practiced and observed as long as one lives is the conduct and observance that has the depth and eternity of the Buddha's lifetime. This conduct and observance is inevitably practiced and observed by conduct and observance itself. Those in whom this conduct and observance is present should love their own body and mind, and should respect themselves.

[158] Zen Master Kanchū[82] of Daiji said, "Explaining[83] one yard is inferior to practicing one foot, and explaining one foot is inferior to practicing one inch."[84] This sounds like an admonition directed to people present at that time who seemed to be negligent in practicing conduct and observance and to have forgotten real penetration of the Buddha's truth, but it does not mean that to explain a yard is wrong: it means that the merit of practicing a foot is much greater still than the merit of explaining a yard. Why should it be limited to measurements only in yards and feet? There should also be discussion of merits in terms of the difference between far-off Sumeru and a 132b
poppy seed. In Sumeru the whole is present, and in a poppy seed the whole is present: the great integrity of conduct and observance is like this. The present expression of the truth is not Kanchū expressing himself; it is the natural expression of Kanchū.[85]

[159] Great Master Gohon[86] of Tōzan Mountain said, "I explain what I am unable to practice and practice what I am unable to explain."[87] This is the saying of the founding patriarch. The point is that practice illuminates a way through to explanation, and there are ways in which explanation leads through to practice. This being so, what we preach in a day is what we practice in a day. The point is, then, that we practice what is impossible to practice and preach what is impossible to preach.

[160] Great Master Kōkaku[88] of Ungozan, having totally penetrated this teaching, said, "In the time of explanation there is no trace of practice; in the time of practice there is no trace of explanation." This expression of the truth is that practice-and-explanation is not nonexistent: the time of explanation is "a lifetime without leaving the monastery,"[89] and the time of practice is "washing the head and going before Seppō."[90] We should neither disregard nor disarrange [the words that] "In the time of explanation there is no trace of practice, and in the time of practice there is no trace of explanation."

[162] There is something that has been said by the Buddhist patriarchs since ancient times. It is that "If a person lives one hundred years without

grasping the buddhas' state of the moment, that is worth less than living one day and being able to realize the state decisively."[91] This was not said by one buddha or by two buddhas; this has been expressed by all the buddhas and has been practiced by all the buddhas. In a hundred thousand myriad *kalpa*s of reciprocal life and death, one day of conduct and observance is the bright pearl in the topknot, is the eternal mirror that is born with and dies with [buddhas],[92] and is a day to be rejoiced in. The power of conduct and observance rejoices in itself. Those who have neither attained the power of conduct and observance nor received the bones and marrow of the Buddhist patriarchs, do not treasure the body-and-mind of the Buddhist patriarchs and
132c do not rejoice in the real features of the Buddhist patriarchs. The real features and bones and marrow of the Buddhist patriarchs are beyond going, are thus-gone, are thus-come, and are beyond coming: even so, in one day's conduct and observance they are unfailingly received. So one day may be very important. Idly to have lived a hundred years is a lamentable waste of days and months; it is to be a pitiable skeleton. Even if we are driven, as slaves to sight and sound, [every] day and month for a hundred years, if we practice conduct and observance for one day among those [years], then we will not only put into practice the whole life of one hundred years but will also save others' lives of one hundred years. The body and life for this one day is a body and life that should be venerated, a skeleton that should be venerated. Therefore, if our life lasts a single day, if we grasp the buddhas' state of the moment, this one day is worth more than many lives in vast *kalpa*s of time. For this reason, before you have decisively realized the state, never spend a single day in vain. This one day is an important treasure that you should hate to lose. Do not liken its value to a one-foot gem. Never trade it for the black dragon's pearl. The sages of old treasured [a day] more than their body and life. We should quietly consider that the black dragon's pearl can be retrieved, and a one-foot gem also can be regained; but a day in a life of one hundred years, once lost, can never be found again. Is there any skillful means by which to get back a day that has passed? Such a thing has not been recorded in any book of history. Those who do not pass time in vain wrap the days and months in the bag of skin [which is themselves] so that [time] will not leak away. Thus it was that the ancient saints and past sages treasured the days and months, treasured time, more than their own eyes and

more than their national lands. Here, "passing in vain" means sullying oneself and disturbing oneself in the floating world of fame and profit. "Not passing [time] in vain" means acting for the sake of the truth while already in the state of the truth. Once we have realized this state decisively, we should never waste another day. We should solely practice for the sake of the truth, and preach for the sake of the truth. So we have seen the standard by which, since ancient times, the Buddhist patriarchs have not spent a day of effort in vain and we should reflect on it constantly. We should consider it on a slow, slow spring day, sitting by a bright window. We should not forget it in the hushed silence of a rainy night, sitting under a plain roof. How is it that time steals our efforts away from us? It not only steals away single days, it steals the merits of abundant *kalpa*s. Why should time and I be adversaries? Regrettably, my own non-training makes it so—that is, my not being familiar with myself, my bearing a grudge against myself. Even the Buddhist patriarchs are not without their loved ones, but they have already abandoned them. Even the Buddhist patriarchs are not without miscellaneous involvements, but they have already abandoned them. However we treasure the factors and circumstances [that we see] as self and others, they are impossible to hold onto; therefore, if we do not abandon loved ones, it may happen, in word and in deed, that loved ones abandon us. If we have compassion for loved ones, we should be compassionate to loved ones. To be compassionate to loved ones means to abandon loved ones. 133a

[167] Master Ejō,[93] [titled] Zen Master Daie of Nangaku, in former days served in the order of Sōkei,[94] where he attended [the master] through fifteen autumns. Consequently, he was able to receive the transmission of the state of truth and to accept the behavior—as a jug of water is poured into another jug. We should venerate above all else the path of conduct of the 133b ancient ancestors. The winds and frosts of those fifteen autumns must have brought him many troubles. Yet he purely and simply pursued the ultimate; he is an excellent model for students of later ages. In winter, he slept alone in an empty building, without charcoal for the stove. In the cool of a summer night, he would sit alone by a bright window, without a candle to burn. Even if devoid of a single recognition or half an understanding, it was the state beyond study, which is free of doing.[95] This may be conduct and observance. In general, once we have privately thrown away greed for fame and

love of gain, the merit of conduct and observance simply accumulates day by day. Do not forget this principle. "To describe a thing does not hit the target"[96] is eight years of conduct and observance. It is conduct and observance that people of the past and present esteem as very rare, and which both the clever and the inept long for.

[169] Zen Master Chikan of Kyōgen [Temple],[97] while cultivating the state of truth under Daii,[98] tried several times to express the truth in a phrase, but in the end he could not say anything. Out of regret for this, he burned his books and became the monk who served the gruel and rice. He thus passed years and months in succession. Later he went onto Butōzan and searched out the former traces of Daishō;[99] he built a thatched hut and, abandoning everything, lived there in seclusion. One day he happened to be sweeping the path when a pebble flew up and struck a bamboo; it made a sound that led him suddenly to awaken to the state of truth. Thereafter he lived at Kyōgenji, where he made do in his everyday life with one bowl and one set of clothes, never replacing them. He made his home among oddly shaped rocks and pure springs, and lived out his life in restful seclusion. He was survived at the temple by many traces of his conduct. It is said that in his everyday life he did not come down from the mountain.

[170] Great Master Eshō[100] of Rinzai-in Temple was a rightful successor of Ōbaku.[101] He was in Ōbaku's order for three years. Pursuing the truth with pure simplicity, three times he asked Ōbaku, at the instruction of the venerable patriarch Chin[102] from the Bokushū district, "What is the Great
133c Intent of the Buddha-Dharma?," whereupon he tasted [the master's] stick again and again, sixty times in all. Yet his zeal was not diminished. When he went to Daigu[103] and realized the great state of realization, this also was at the instruction of the two venerable patriarchs Ōbaku and Bokushū.[104] They say that the heroes of the Patriarch's order[105] are Rinzai and Tokusan,[106] but how could Tokusan be equal to Rinzai? Truly, someone like Rinzai is not to be classed with the rabble—and even the rabble of that time are outstanding compared with those who in recent times are outstanding. They say that [Rinzai's] "behavior was pure and simple"[107] and his conduct and observance outstanding. Even if we tried to imagine how many instances and how many varieties there were of his [pure] conduct and observance [of precepts], we could never hit the mark.

[172] Master [Rinzai] is in the order of Ōbaku. While he and Ōbaku are planting cedars and pines, Ōbaku asks the master, "Deep in the mountains, what is the use of planting so many trees?" The master says, "First, they will contribute to the beauty of the surroundings of the temple. Second, they will be a signpost for people in future." Then he strikes his mattock on the ground twice. Ōbaku holds up his staff and says, "You are like that now, but you have already tasted thirty strokes of my staff!" The master makes the sound of snoring. Ōbaku says, "In your generation our school will flourish greatly in the world."[108]

[173] So we should know that even after he had attained the state of truth, he took the mattock in his own hands and planted cedars and pines. It may have been because of this that [Ōbaku said] "In your generation our school will flourish greatly in the world." It may have been that the ancient traces of the "pine-planting practitioner"[109] had been directly transmitted in one straight line. Ōbaku himself also planted trees alongside Rinzai. In the past Ōbaku had practiced conduct and observance by leaving an assembly of monks and mixing in with laborers at Daian Temple,[110] where he swept and cleaned the temple buildings. He swept and cleaned the Buddha hall. He swept and cleaned the Dharma hall. He did not expect conduct and observance to sweep and clean his mind. He did not expect conduct and observance to sweep and clean his brightness. This was when he met with Prime Minister Hai.[111]

[174] The Tang emperor Sensō[112] was the second son of Emperor 134a
Kensō.[113] He was quick-witted and clever from his childhood. He always loved to sit in the full lotus posture, and he would constantly be sitting in zazen in the palace. Emperor Bokushō[114] was Sensō's older brother. [Once] during Bokushō's reign, as soon as government business had finished in the morning,[115] Sensō playfully ascended the dragon dais[116] and assumed a posture of saluting the various retainers. A minister who saw this thought [Sensō] was insane, and he said so to Emperor Bokushō. When Bokushō came to see for himself, he patted Sensō and said, "My brother is the brains[117] of our family." At the time Sensō was just thirteen years old. In the fourth year of Chōkei,[118] Emperor Bokushō died. Bokushō had three sons. The first [became] Emperor Keisō, the second Emperor Bunsō, and the third Emperor Busō. Emperor Keisō[119] died three years after acceding to his father's throne.

Emperor Bunsō[120] took the throne for one year, but court officials conspired to remove him. So when Emperor Busō[121] came to the throne, Sensō, who had not yet come to the throne himself, was living in the kingdom of his nephew. Emperor Busō always called Sensō "my stupid uncle." Busō was emperor during the Eshō era[122]—he was the man who abolished the Buddha-Dharma.

[176] One day Emperor Busō summoned Sensō and ordered him to be put to death at once as punishment for climbing onto the throne of [Busō's] father in the past. He was laid in a flower garden behind the palace but when sewage was thrown over him, he came back to life. In due course [Sensō] left his father's kingdom and secretly entered the order of Zen Master Kyōgen.[123] He had his head shaved and became a *śrāmaṇera*—though he never received full ordination. With Zen Master Shikan[124] as a traveling companion, he went to Rozan[125] Mountain. The story goes that Shikan made his own verse on the subject of the falls, saying:

> Carving out cliffs, passing through rock, never shirking toil,
> Lofty origins evident from afar.

By fishing for the *śrāmaṇera* with these two lines, [Shikan] hoped to discover what person this was. The *śrāmaṇera* continued [the verse] as follows:

134b

> How can the valley streams hold [the water] still?
> At last it will return to the ocean and make great waves.

Reading these two lines, [Shikan] knew that the *śrāmaṇera* was no ordinary man. Later [the *śrāmaṇera*] went to the order of National Master Enkan Saian[126] of Kōshū district, where he was assigned as clerk to the head monk:[127] at the time Enkan's head monk was Zen Master Ōbaku,[128] and so [the *śramaṇera*-clerk] was next to Ōbaku on the [zazen] platform. Once Ōbaku was in the Buddha hall doing prostrations to the Buddha when the clerk came in and asked, "We do not seek out of attachment to Buddha. We do not seek out of attachment to Dharma. We do not seek out of attachment to Sangha.[129] Venerable Patriarch, what are you prostrating yourself for?" When he asked this question, Ōbaku just slapped the *śrāmaṇera*-clerk and told him, "I do not seek out of attachment to Buddha. I do not seek out of attachment to Dharma. I do not seek out of attachment to Sangha. I always do prostrations like this." Having spoken thus, he gave [the clerk] another slap. The clerk

said, “What an extremely rude person!” Ōbaku said, “This is just the place where something ineffable exists. What else is there to explain as rude or refined?” He gave the clerk another slap. The clerk then desisted. After the demise of Emperor Busō, the clerk duly returned to secular society and acceded to the throne. Emperor Busō had initiated the abolition of the Buddha-Dharma, but Emperor Sensō immediately restored the Buddha-Dharma. From the time he assumed the throne, and all the time he was on the throne, Emperor Sensō always loved to sit in zazen. Before he assumed the throne, when he had left his father’s kingdom and was traveling along the valley streams of a distant land, he had purely and simply pursued the truth. They say that after he assumed the throne he sat in zazen day and night. Truly, with his father the king already dead and then his brother also dying, and with his being put to death by his nephew, he might have looked like a pitiful destitute son.[130] But his zeal did not waver and he kept striving in pursuit of the truth. It was an excellent example, rare through the ages. It must have been heaven-sent conduct and observance.

[180] Master Gison of Seppōzan, [titled] Great Master Shinkaku,[131] after he had established the [*bodhi*-]mind sat day and night in zazen, without flagging and without aversion to the place—though there were long journeys 134c
between the monasteries where he hung his traveling staff, and between the lodgings on the way. Until Seppō first disclosed the state of imposing majesty, he practiced tirelessly, and he died together with zazen. In former days, in his quest to serve under [true teachers] “he nine times climbed Tōzan Mountain”[132] “and three times visited Tōsu Mountain”[133]—pursuit of the truth that was rare through the ages. When people today are encouraging others to be pure and stern in their conduct and observance, they often cite Seppō’s noble conduct. Seppō’s uncertainty was like that of other people, but Seppō’s sharpness was beyond other people. Conduct and observance is like that. People of the truth today should unfailingly learn Seppō’s purity.

[181] When we quietly look back upon Seppō’s muscular exertion in learning in practice under [masters in] all directions, truly, his virtue might be that of having long possessed the sacred in his bones. Today, when we are attending the order of a master who has the state of truth and we really want to request and to partake in [the master’s teaching], it is extremely difficult to find an opportunity to do so. [The order] is not only twenty or thirty individual

bags of skin; it is the [nameless] faces of hundreds or thousands of people. Each wishes to find his or her real refuge, so days on which the [master's] hand is imparted[134] soon darken into night, and nights of pounding the mortar[135] soon brighten into day. Sometimes, during the master's informal preaching we have no ears or eyes, and so we vainly pass by [chances] to see and hear. By the time our ears and eyes are in place, the master has finished speaking. While old drills—veteran patriarchs of venerable years—are already clapping their hands and laughing out loud, there seem to be precious few opportunities for us—as newly ordained juniors—even to get onto the edge of the mat. There are those who enter the inner sanctum and those who do not enter, those who hear the master's conclusions and those who do not hear. Time is swifter than an arrow, the dewdrop life more fragile than a body. There is the anguish of having a teacher but being unable to partake in [the teaching], and there is the sadness of being ready to partake in [the teaching] but being unable
135a to find a teacher—I have personally experienced such matters. Great good counselors unfailingly possess the virtue of knowing a person, but while they are striving to cultivate [their own] state of truth, opportunities to get sufficiently close to them are rare. When Seppō in ancient times climbed Tōzan Mountain, and when he climbed Tōsu Mountain, he too must surely have endured such troubles. We should be inspired by his Dharma gymnastics of conduct and observance; not to research them in experience would be a shame.

Part Two

[185] The First Patriarch in China[136] came from the west to the Eastern Lands at the instruction of Venerable Prajñātara.[137] For the three years of frosts and springs during that ocean voyage, how could the wind and snow have been the only miseries? Through how many formations of clouds and sea mist might the steep waves have surged? He was going to an unknown country: ordinary beings who value their body and life could never conceive [of such a journey]. This must have been maintenance of the practice realized solely from the great benevolent will "to transmit the Dharma and save deluded emotional beings."[138] It was so because "the transmission of Dharma" is [Bodhidharma] himself; it was so because the transmission of Dharma is the entire universe; it was so because the whole universe in ten directions is the real state of truth; it was so because the whole universe in ten directions is

[Bodhidharma] himself; and it was so because the whole universe in ten directions is the whole universe in ten directions. What conditions surrounding [this] life are not a royal palace? And what royal palace is prevented from being a place to practice the truth? For these reasons, he came from the west like this.[139] Because "the saving of deluded emotional beings" is [Bodhidharma] himself, he was without alarm and doubt and he was not afraid. Because "saving deluded emotional beings" is the entire universe, he was not alarmed and doubting and he was without fear. He left his father's king- 135b
dom forever, made ready a great ship, crossed the southern seas, and arrived at the port of Kōshū.[140] There would have been a large crew, and many monks [to serve the master] with towel and jug, but historians failed to record this. After [the master] landed, no one knew who he was. It was the twenty-first day of the ninth lunar month in the eighth year of the Futsū era[141] during the Liang dynasty.[142] The governor of Kōshū district, who was called Shōgō, received [the master] displaying the proper courtesies of a host. He then duly wrote a letter notifying Emperor Bu,[143] for Shōgō was assiduous in fulfilling his duties. When Emperor Bu read the missive he was delighted, and he dispatched a messenger with an imperial edict inviting [the master] to visit him. It was then the first day of the tenth lunar month of that same year.

[188] When the First Patriarch arrived at the city of Kinryō[144] and met with the Liang Emperor Bu, the emperor asked him, "It would be impossible to list all the temples built, all the sutras copied, and all the monks delivered since I assumed the throne. What merit have I acquired?"

The master said, "No merit at all."

The emperor said, "Why is there no merit?"

The master said, "These things are only the trivial effects of human beings and gods, and the cause of the superfluous. They are like shadows following the form: though they exist, they are not the real thing."

The emperor said, "What is true merit?"

The master said, "Pure wisdom being subtly all-encompassing; the body being naturally empty and still. Virtue like this is not sought by the worldly."

The emperor asks further, "What is the paramount truth among the sacred truths?"

The master said, "It is [that which is] glaringly evident, and without anything sacred."

The emperor said, "Who is the person facing me?"

The master said, "I do not know."

The emperor did not understand. The master knew that the time was not right.[145]

So, on that nineteenth day of the tenth lunar month [the master] quietly left, traveling north up the [Yangzi] River. On the twenty-third day of the eleventh month of the same year he arrived at Rakuyō.[146] He accepted the makeshift accommodation of Shōrinji on Sūzan Mountain, where he sat facing the wall in silence all day long. But the ruler of the Wei[147] dynasty also was too inept to recognize [the master], and he did not even know that this was cause for shame. The master was of the *kṣatriya* caste in South India; he had been the crown prince of a great nation. He had long ago acquired familiarity with the ways of a royal palace in a great nation. In the vulgar customs of a small country there were habits and views that might be shameful to the
135c prince of a great nation, but the mind of the First Patriarch was not moved: he did not abandon the country and he did not abandon the people. At that time, he neither prevented nor hated the slander of Bodhiruci;[148] and the evil mind of the precepts teacher Kōzū[149] [he considered] neither worthy of resentment nor even worth noticing. Despite [the master's] abundance of such virtue, people of the Eastern Lands considered him the equal of mere ordinary scholars of the Tripiṭaka[150] and teachers of sutras and commentaries. This was extremely stupid; [they thought so] because they were trivial people. Some thought that [the master] was proclaiming a peculiar lineage of the Dharma called the "Zen sect," and that the sayings of other teachers—commentary teachers and the like—might amount to the same as the right Dharma of the First Patriarch. They were vermin who disturbed and dirtied the Buddha-Dharma. The First Patriarch was the twenty-eighth rightful successor from Śākyamuni Buddha. He left his father's great kingdom to rescue the living beings of Eastern Lands: whose shoulders could come up to his? If the First Patriarch had not come from the west, how could the living beings of Eastern Lands have seen and heard the Buddha's right Dharma? They would only have worried in vain over the sands and stone that are names and forms. Even those who have clothed themselves in fur and worn horns on their head, in a remote and distant land like ours, have now become able to hear our fill of the right Dharma. Now even peasants and plowmen, old country folk and

village children, see and hear. It is totally due to the ancestral master's maintenance of the practice in crossing the seas that we have been saved. The natural climate of India was vastly superior to that of China, and there were also great differences in the rightness and wrongness of local customs. [China] was not a place to which a great saint who had received and retained the Dharma treasury would go, unless he were a man of great benevolence and great endurance. A suitable place of practice, where [the master] might live, did not exist, and the people who could know a person were few. So he hung his traveling staff at Sūzan Mountain for a spell of nine years. People called him "the brahman who looks at the wall." Historians recorded his name in lists of those learning Zen meditation, but it was not so. The right-Dharma-
eye treasury transmitted from buddha to buddha and from rightful successor 136a
to rightful successor, was simply the ancestral master alone.

[193] Sekimon's[151] *Rinkanroku*[152] says:

> Bodhidharma first went from the land of the Liang dynasty to the land of the Wei dynasty. He passed along the foot of Sūzan Mountain, and rested his staff at Shōrin [Temple]. He just sat in stillness facing the wall, and only that—he was not practicing Zen meditation. For a long time no one could understand the reason for that [sitting], and so they saw Bodhidharma as training in Zen meditation. Now, [the practice of] *dhyāna*[153] is only one among many forms of conduct: how could it be all there was to the Saint? Yet because of this [practice], the people of that time who made chronicles subsequently listed him among those who were learning Zen meditation: they grouped him alongside people like withered trees and dead ash. Nevertheless, the Saint did not stop at [the practice of] *dhyāna;* and at the same time, of course, he did not go against [the practice of] *dhyāna*—just as the art of divination emerges from *yin* and *yang* without going against *yin* and *yang*. When the Liang Emperor Bu first met Bodhidharma, he asked at once, "What is the paramount sacred truth?" [The master] replied, "It is [that which is] glaringly evident, and without anything sacred." [The emperor] went on to say, "Who is the person facing me?" Then [the master] said, "I do not know." If Bodhidharma had not been conversant with the language of that region, how could [their conversation] have taken place as it did at that time?

[195] Thus, it is evident that [the master] went from the Liang kingdom to the Wei kingdom. He passed along[154] Sūzan Mountain and rested his staff at Shōrin [Temple]. He sat in stillness facing the wall, but he was not learning Zen meditation. Though he had not fetched with him a single sutra or text, he was the true authority who had brought with him the transmission of the right Dharma. Chroniclers, however, not being clear, listed him in sections about learning Zen meditation—this was extremely stupid and regrettable. While [the master] thus continued practicing[155] on Sūzan Mountain, there were dogs who barked at the great ancestor:[156] they were pitiful and extremely stupid. How could any who has a heart think light of [the master's] merciful kindness? How could any who has a heart not hope to repay this kindness? There are many people who do not forget even worldly kindness but appreciate it deeply: these are called human beings. The great kindness of the ancestral master is greater even than [the kindness of] a father and mother—so do not compare the benevolent love of the ancestral master even with [the love of] a parent for a child. When we consider our own lowly position, we might be alarmed and afraid. We are beyond sight of the civi-
136b lized lands.[157] We were not born at the center of civilization. We do not know any saints. We have not seen any sages. No person among us has ever ascended beyond the celestial world. People's minds are utterly stupid. Since the inception [of Japan], no person has edified the common people: we hear of no period when the nation was purified. This is because no one knows what is pure and what is impure. We are like this because we are ignorant of the substance and details of the two spheres of power[158] and the three elements:[159] how much less could we know the rising and falling of the five elements?[160] This stupidity rests upon blindness to the phenomena before our very eyes. And we are blind because we do not know the sutras and texts, and because there is no teacher of the sutras and texts. There is no such teacher means that no one knows how many tens of volumes there are in "this sutra," no one knows how many hundreds of verses and how many thousands of sayings there are in "this sutra": we read only the explanatory aspect of the sentences, not knowing the thousands of verses and tens of thousands of sayings. Once we know the ancient sutras and read the ancient texts, then we have the will to venerate the ancients. When we have the will to venerate the ancients, the ancient sutras come to the present and manifest themselves

before us. The founder of the Han dynasty[161] and the founder of the Wei dynasty[162] were emperors who clarified the verses spoken by astrological phenomena and who interpreted the sayings of geological forms. When we clarify such sutras as these, we have gleaned some clarification of the three elements. The common folk [of Japan], never having been subjected to the rule of such noble rulers, do not know what it is to learn to serve a ruler or what it is to learn to serve a parent, and so we are pitiful even as subjects of a sovereign and pitiful even as members of a family. As retainers or as children,[163] we vainly pass by [valuable] one-foot gems and vainly pass by [invaluable] minutes of time. There is no [Japanese] person who, having been born into an ancestry like this, would give up an important national office; we even 136c
cling to trivial official positions. This is how it is in a corrupt age: in an age of purity, [such things] might be rarely seen or heard. Living in a remote land like this and possessing lowly bodies and lives like these, if we had the opportunity to hear our fill of the Tathāgata`s right Dharma how could we have any hesitation about losing these lowly bodies and lives on the way? Having clung to them, for what purpose could we relinquish them later? Even if [our bodies and lives] were weighty and wise, we should not begrudge them to the Dharma. How much less [should we begrudge] bodies and lives that are lowly and mean. Lowly and mean though they are, when we ungrudgingly relinquish them for the truth and for the Dharma, they may be more noble than the highest gods and more noble than the wheel[-turning] kings. In sum, they may be more noble than all celestial gods and earthly deities and all living beings of the triple world. The First Patriarch, however, was the third son of the king of Kōshi in South India. He was, to begin with, an offspring of the imperial lineage of India, a crown prince. His nobility and venerability were such that [people] in a remote nation in the Eastern Lands never knew even the forms of behavior by which they should serve him: there was no incense; there were no flowers; his seat and mat were scant; the temple buildings were inadequate. How much worse it would have been in our country, a remote island of sheer cliffs. How could we know the forms by which to revere the prince of a great nation? Even if we imitated them, they would be too intricate for us to understand: there might be different forms for lords and for the emperor, and courtesies large and small, but we would not be able to tell the difference. When we do not know how high or low we are, we do not maintain and rely

upon the self. When we are not maintaining and relying upon the self, the most important thing to clarify is how high or low we are.

[202] The First Patriarch was the twenty-eighth successor to the Dharma
137a of Śākyamuni. The longer he remained in the state of truth, the weightier he became. That even a great and most venerable saint like this, following his master's instruction, did not spare body and life, was in order "to transmit the Dharma" and in order "to save the living." In China, before the First Patriarch came from the west, no one had seen a disciple of Buddha who had received the one-to-one transmission from rightful successor to rightful successor, no patriarch had given the face-to-face transmission from rightful successor to rightful successor, and no meeting buddha had ever taken place. After that time also, no [patriarchs] other than the distant descendants of the First Patriarch ever came from the west. The appearance of an *uḍumbara* flower is an easy matter: one can count the years and months of waiting [for it to happen].[164] The First Patriarch's coming from the west will never happen again. Nevertheless, even people calling themselves the distant descendants of the First Patriarch—intoxicated [like] the great fool of the kingdom of So[165] and never knowing the difference between a jewel and a stone—have thought that teachers of sutras and teachers of commentaries might stand shoulder-to-shoulder with [the First Patriarch]. That is due to small knowledge and meager understanding. People who lack the right seeds of long-accumulated *prajñā* do not become the distant descendants of the Patriarch's truth; we should pity those who have idly wandered astray on the wrong path of names and forms. Even after the Futsū era of the Liang dynasty[166] there were some who went to India. What was the use of that? It was the most extreme stupidity. Led by bad karma, they wandered astray through foreign lands. With every step they were proceeding along the wrong path of insulting the Dharma; with every step they were fleeing from their father's homeland. What was to be gained by their going to India? Only hardship and privation in the mountains and the waters. They did not study the principle that the Western Heavens had come to the east and they did not clarify the eastward advance of the Buddha-Dharma, and so they uselessly lost their way in India. They have reputations as seekers of the Buddha-Dharma but they did not have any will to the truth with which to pursue the Buddha-Dharma, and so they did not meet a true teacher even in India. They only met fruitlessly with teachers of sutras and teachers

of commentaries. The reason is that they did not have the right state of mind with which to pursue the right Dharma, and so—even though authentic teachers were still present in India—those [wanderers] did not get their hands upon the authentic Dharma. Some who went to India claimed to have met true teachers there [but] no mention was ever heard of who those teachers were. If they had met true teachers, they would naturally name some names. There was no [meeting] and so there has been no naming. 137b

[205] Again, there have also been many monks in China, since the ancestral master came from the west, who have continued to rely upon understanding of sutras and commentaries and so failed to investigate the authentic Dharma. They open and read sutras and commentaries but are blind to the meaning of the sutras and commentaries. This black conduct is due not only to karmic influence of conduct today but also to bad karmic influence from past lives. If, in this life, they ultimately do not hear the true secrets of the Tathāgata's teaching, and do not meet the Tathāgata's right Dharma, and are not illuminated by the Tathāgata's face-to-face transmission, and do not use the Tathāgata's buddha-mind, and do not learn the usual customs of the buddhas; then their life must be a sad one. During the Sui, Tang, and Song dynasties[167] people like this abounded. Only people possessing the seeds of long-accumulated *prajñā* have become the distant descendants of the ancestral master, some entering the gate of initiation without expectation and some liberating themselves from sand-counting,[168] but all having intelligence, superior makings, and the right seeds of a right person. The stupid multitude have continued for long years to dwell only in the straw shacks of sutras and commentaries. That being so, [even the First Patriarch] did not assert that he would not retreat in the face of such severe difficulties. Even today, as we admire the profound attitude of the First Patriarch in coming from the west, if we spare the stinking bags of skin that are ourselves, in the end what will be the use of that?

[207] Zen Master Kyōgen[169] said:

> Making a hundred calculations and a thousand plans only for the sake of [our own] body,
> We forget that the body will become dust in a grave.
> Never say that the white-haired[170] speak no words:
> They are just the people to tell us of the underworld.

137c So although we make hundreds of calculations and thousands of plans to spare [the body], eventually it nonetheless turns into a pile of dust in a grave. Worse still is to be fruitlessly scampering east and west in the employ of the king and citizens of a small nation, and therein being made to suffer countless hardships through innumerable bodies and minds. Those who think light of their own body and life because of a sense of loyalty seem unable to forget the custom of ritual suicide following the death of a lord. The way ahead for those driven by [such] obligation is only dark clouds and mists. Many people since ancient times have been used by small vassals and have thus thrown away their bodies and lives in the world of common folk. These were human bodies that should have been treasured, because they could have become vessels for the state of truth. Now we have met the right Dharma, we should learn the right Dharma in practice, even if it means throwing away bodies and lives as countless as the sands of the Ganges. For what is it worth relinquishing body and life: some futile small person, or the wide, great, profound, and eternal Buddha-Dharma? There can be no cause for either the wise or the inept to vacillate between advancing and retreating. We should quietly consider that before the right Dharma has spread through the world, even if people want to abandon their body and life for the right Dharma, they cannot do so: they might dearly love to be in our place today, meeting with the right Dharma. If, having met the right Dharma, we failed to abandon body and life, we would have cause to be ashamed of ourselves: if we were ever ashamed of anything, we would have to be ashamed of this fact. So the way to repay the great kindness of the ancestral master is with one day's conduct and observance. Have no regard for your own body and life. Do not cling to love, which is more dumb than that of birds and beasts—even if you feel love and attachment, it will not stay with you over long years. Do not remain content to rely upon family standing, which is equal to rubbish—even if you remain content at this, you will ultimately not enjoy a quiet life.
138a The Buddhist patriarchs of old were wise: they all abandoned the seven treasures and thousands of children; they speedily relinquished jeweled palaces and red-lacquered buildings, seeing them as equal to spit and tears or seeing them as equal to filth and soil. This is the manner in which the Buddhist patriarchs of the past have always recognized the kindness and repaid the kindness of the Buddhist patriarchs of the past. Even the sick sparrow did not

forget the favor it had received and was able to return the favor with [the gift of] three rings of public office.[171] Even the stricken turtle did not forget the favor it had received and was able to return the favor with the seal of the office of Yofu.[172] How sad it would be, while having human faces, to be more stupid than animals. Our meeting Buddha and hearing Dharma in the present is benevolence that has come from the conduct and observance of every Buddhist patriarch. If the Buddhist patriarchs had not passed on the one-to-one transmission, how could it have arrived at the present day? We should repay the kindness contained in even a single phrase. We should repay the kindness contained in even a single *dharma*. How then could we fail to repay our debt of gratitude for the great blessing of the right-Dharma-eye treasury, the supreme great method. We should desire to forsake, in a single day, bodies and lives as countless as the sands of the Ganges. To the dead body we have abandoned for the sake of the Dharma, we ourselves will return in age after age to make prostrations and serve offerings; and it will be venerated, honored, guarded, and praised by all gods and dragons—for the truth [of abandonment for the Dharma] is inexorable. Rumors have long been heard, from India in the west, of the brahmans' custom of selling skulls and buying skulls: they honor the great merit in the skull and bones of a person who has heard the Law. If we fail now to abandon body and life for the truth, we will not attain the merit of hearing the Dharma. If we listen to the Dharma without regard for body and life, that listening to the Dharma will be fulfilled, and this very skull will deserve to be honored. Skulls that we do not abandon today for the truth will some day lie abandoned in the fields, bleaching in the sun, but who will do prostrations to them? Who would want to sell or buy them? We might look back with regret upon the spirit [that we showed] today. 138b
There are the examples of the demon that beat its former bones, and the god that prostrated itself to its former bones.[173] When we think on to the time when we will turn emptily to dust, those who are without love and attachment now will gain appreciation in future—the emotion aroused might be something akin to a tear in the eye of a person looking on. Using the skull that will turn emptily to dust, and which may be abhorred by people, fortunately we can practice and observe the Buddha's right Dharma. So never fear the cold. Suffering from the cold has never destroyed a person. Suffering from the cold has never destroyed the truth. Only be afraid of not training. Not training

destroys a person and destroys the truth. Not training can destroy a person and can destroy the truth. Never fear the summer heat. The summer heat has never destroyed a person. The summer heat has never destroyed the truth. Not training can destroy a person and can destroy the truth. The acceptance of barley,[174] and the gathering of bracken[175] are excellent examples from the Buddhist world and the secular world. We should not be like demons and animals, thirsting after blood and thirsting after milk. Just one day of conduct and observance is the actual practice of the buddhas.

[214] Taiso, the Second Patriarch in China,[176] [titled] Great Master Shōshū Fukaku, was a teacher of lofty virtue and a man of erudition, adored by both gods and demons, and esteemed by both monks and laymen. He lived for many years between the rivers Yi and Raku,[177] during which time he widely read various books. He was considered to be one of the country's rare individuals, [the like of] whom a person could not easily meet. Because of his eminence in Dharma and the weight of his virtue, a mystical being suddenly appeared and told the patriarch, "If you want to reap the fruit [of your efforts], why do you linger here? The great truth is not far away. You must go south!" The next day he suffered a sudden headache, a stabbing pain. His master, Zen Master Kōzan Hōjō[178] of Ryūmon Mountain in Rakuyō, was about to cure the pain when a voice from the sky said, "This is to change
138c the skull, it is not an ordinary pain." Then the patriarch told the master about his meeting with the mystical being. When the master looked on top of [the patriarch's] skull, lumps had swelled up like five mountain peaks. [Master Kōzan] said, "Your physiognomy is a good omen; you will surely attain realization. The reason the mystical being told you to go south must be that the great man Bodhidharma of Shōrinji is destined to become your master."

[216] Hearing this advice, the patriarch left at once to visit Shōshitsuhō Peak. The mystical being was a truth-guarding deity that belonged to [the patriarch's] own long practice of the truth. At that time it was December, and the weather was cold. They say it was the night of the ninth day of the twelfth month. Even if there had been no great snowfall, we can imagine that a high peak deep in the mountains, on a winter night, was no place for a man to be standing on the ground outside a window: it would have been dreadful weather at that time of year, [cold enough] even to break the joints of bamboo. Nevertheless, with a great snow covering the earth, burying the

mountains and submerging the peaks, [Taiso Eka] beat a path through the snow—how severe should we suppose it was? Eventually he arrived at the patriarch's room, but he was not allowed to enter. [The patriarch] seemed not to notice him. That night he did not sleep, did not sit, and did not rest. He stood firm, unmoving, and waited for dawn. The night snow fell as if without mercy, gradually piling up and burying him to his waist, while his falling tears froze one by one. Seeing the tears, he shed more tears; he reflected upon himself and reflected upon himself again. He thought to himself, "When people in the past sought the truth, they broke their own bones to take out the marrow,[179] they drew their own blood to save others from starvation,[180] they spread their own hair over mud,[181] and they threw themselves off cliffs to feed tigers.[182] Even the ancients were like this, and who am I?" As he thought such thoughts, his will became more and more determined. Students of later ages also should not forget what he says here: "Even the ancients were like this, and who am I?" When this is forgotten, even for an instant, there are eternal *kalpa*s of depression. As [Taiso Eka] thought thus to himself, his determination to pursue the Dharma and to pursue the state of truth only deepened—perhaps he was like this because he did not see the means of purity as a means.[183] To imagine what it was like that night, as dawn 139a
approached, is enough to burst one's gallbladder. The hair on one's flesh simply bristles with cold and fear. At dawn, the First Patriarch took pity on him and asked, "What are you after, standing there in the snow for such a long time?" Questioned thus, his tears of sorrow falling in ever greater profusion, the Second Patriarch said, "Solely I beg, Master, that out of compassion you will open the gate to nectar and widely save all beings." When [Taiso Eka] had spoken thus, the First Patriarch said, "The buddhas' supreme and wondrous state of truth is to persevere for vast *kalpa*s to become able to practice what is hard to practice, and to endure what is beyond endurance. How can one hope to seek the true vehicle with small virtue and small wisdom, and with a trivial and conceited mind? It would be futile toil and hardship." As he listened then, the Second Patriarch was by turns edified and encouraged. Secretly he took a sharp sword and severed his left arm. When he placed it before the master, the First Patriarch could then see that the Second Patriarch was a vessel of the Dharma. So he said, "When in the beginning the buddhas pursued the truth, they forgot their own bodies for the sake

of the Dharma. Now you have cut off your arm before me. In your pursuit also there is something good."

[220] From this time forward he entered the [master's] inner sanctum. He served and attended [the master] for eight years, through thousand myriads of exertions: truly he was a great rock beneath human beings and gods and a great guiding teacher of human beings and gods. Exertion like his was unheard of even in the Western Heavens: it happened for the first time in the Eastern Lands. We learn the face breaking into a smile from the ancient [saint],[184] but we learn getting the marrow under [this] patriarch.[185] Let us quietly reflect: no matter how many thousand myriads of First Patriarchs had come from the west, if the Second Patriarch had not maintained the practice, there could be today no satisfaction in learning and no handling of the great matter. Now that we today have become people who see and hear the right Dharma, we should unfailingly repay our debt of gratitude to the patriarch. Extraneous methods of repayment will not do: bodies and lives are not sufficient, and nations and cities are not important. Nations and cities can be plundered by others and bequeathed to relatives and children. Bodies and lives can be given over to the
139b impermanent; they can be committed to a lord or entrusted to false ways. Therefore, to intend to repay our gratitude through such means is not the way. Simply to maintain the practice day by day: only this is the right way to repay our gratitude. The principle here is to maintain the practice so that the life of every day is not neglected, and not wasted on private pursuits. For what reason? [Because] this life of ours is a blessing left over from past maintenance of the practice; it is a great favor bestowed by maintenance of the practice, which we should hasten to repay. How lamentable, how shameful, it would be, to turn skeletons whose life has been realized through a share of the virtue of the Buddhist patriarchs' maintenance of the practice into the idle playthings of wives and children, to abandon them to the trifling of wives and children, without regret for breaking [precepts] and debasing [pure conduct]. It is out of wrongness and madness that [people] give over their body and life to the demons[186] of fame and profit. Fame and profit are the one great enemy. If we are to assign weight to fame and profit, we should really appreciate fame and profit. Really to appreciate fame and profit means never to entrust to fame and profit, and thereby cause to be destroyed, the body and life that might become a Buddhist patriarch. Appreciation of wives, children, and relatives also should

be like this. Do not study fame and profit as phantoms in a dream or flowers in space:[187] study them as they are to living beings. Do not accumulate wrongs and retribution because you have failed to appreciate fame and profit. When the right eyes of learning in practice widely survey all directions, they should be like this. Even a worldly person who has any human feeling, on receiving charity through gold, silver, or precious goods, will return the kindness. The friendliness of gentle words and a gentle voice spurs, in all who have a heart, the goodwill to return the kindness. What kind of human being could ever forget the great blessing of seeing and hearing the Tathāgata's supreme right Dharma? Never to forget this [blessing] is itself a lifelong treasure. A skeleton or a skull that has never regressed or strayed in this maintenance of the practice has—at the time of life and at the time of death equally—such virtue that it deserves to be kept in a stupa of the seven treasures, and to be served offerings by all human beings and gods. Having recognized that we hold such a great 139c
debt of gratitude, we should without fail, without letting our life of dew-on-grass fall in vain, wholeheartedly repay the mountainlike virtue [of the Second Patriarch]. This is maintaining the practice. The merit of this maintaining the practice is already present in us who are maintaining the practice as patriarch or buddha. In conclusion, the First Patriarch and the Second Patriarch never founded a temple; they were free from the complicated business of mowing undergrowth,[188] and the Third Patriarch and the Fourth Patriarch were also like that. The Fifth Patriarch and the Sixth Patriarch did not establish their own temples, and Seigen[189] and Nangaku[190] were also like that.

[225] Great Master Sekitō[191] lashed together a thatched hut on a big rock and he sat upon the rock in zazen. He went without sleep day or night: there was no time when he was not sitting. He did not neglect miscellaneous chores; at the same time, he was always practicing zazen through the twelve hours.[192] That Seigen's school has now spread throughout the land, and that it is benefiting human beings and gods, is due to Sekitō's mighty firmness in maintaining the practice. Those present-day [followers of] Unmon[193] and Hōgen[194] who have clarified something are all the Dharma descendants of Great Master Sekitō.

[226] Zen Master Daii,[195] the thirty-first patriarch, after meeting at the age of fourteen the great master who was the Third Patriarch,[196] labored in his service for nine years. Having already succeeded to the ancestral customs

of the Buddhist patriarchs, he regulated the mind[197] and went without sleep, his side never touching a bed for a small matter of sixty years. He spread his influence over friend and foe, and his virtue pervaded [the worlds of] human beings and gods. He was the Fourth Patriarch in China.

> [227] In the [seventeenth] year of Jōkan,[198] Emperor Taisō, admiring from afar the master's taste of the truth, and desiring to see for himself [the master's] style and color, issued an edict for him to come to the capital. Three times altogether the master offered to the throne letters of humble apology, eventually declining by citing ill health. The fourth time [the emperor] ordered his messenger: "If he will not come in the end, bring me his head." The messenger went to the mountain and warned of the [emperor's] command. The master at once stretched out his neck toward the sword, his spirit and his complexion unblenched. The mes-
> 140a senger was astonished at this. He returned and issued his report. The emperor's admiration grew all the stronger. He bestowed on [the master] a gift of precious silk, and let him have his own way.[199]

[228] Thus, the Zen master the Fourth Patriarch did not see his body and life as his body and life. The conduct and observance that he maintained in not being close to kings and ministers[200] is a singular example, encountered once in a thousand years. Emperor Taisō was a righteous ruler. A meeting with him might not have been a bore; nevertheless, we should learn in practice that the conduct and observance of our illustrious predecessors was like this. Even as a ruler of men, [the emperor] still admired a man who would stretch out his neck toward the sword, not fearing to lose body and life. This [behavior] was not without reason: [the master] valued time and was exclusively devoted to conduct and observance. Offering letters [of refusal] to the throne three times is an example rare through the ages. In present degenerate times, there are [many monks] who positively want to meet with the emperor.[201] On the fourth day of the intercalary ninth lunar month in the [second] year of Eiki[202] in the reign of Emperor Kōsō,[203] [the master] suddenly bestowed upon his disciples the following exhortation: "All the *dharma*s of the universe are totally liberated. You must each remember this, and spread the influence of the teaching into the future." When he had finished speaking, he sat still and died. He was seventy-two years of age. They enshrined him at the temple. On the eighth

day of the fourth lunar month of the following year, the door of the shrine opened by itself, for no [apparent] reason, and the [master's] form seemed to be alive. After that his disciples did not dare to shut the door again.

[230] Remember, "all the *dharma*s of the universe are totally liberated." *Dharma*s are not empty, and *dharma*s are not anything other than *dharma*s; they are *dharma*s that are totally liberated. Here the Fourth Patriarch has his maintenance of the practice before entering the stupa, and he has his maintenance of the practice while already in the stupa. To see and hear that the living are inevitably mortal is the small view. To be of the opinion that the dead are without thinking and perception is small knowledge. In learning the truth, do not learn such shallow knowledge and small views. There may be those among the living who are immortal, and there may be those among the dead who have thinking and perception.

[231] Great Master Gensha Shūitsu[204] of Fuzhou[205] had the Dharma name of Shibi. He was from Binken county in Fuzhou. His family name was Sha. From his childhood he liked fishing. He sailed a small boat on the Nantai 140b
River, and got along with all the fishing folk. At the beginning of the Kantsū era[206] of the Tang dynasty, when he was just over thirty years old, he suddenly desired to leave the [world of] dust. Abandoning his fishing boat at once, he devoted himself to the order of Zen Master Reikun[207] of Fuyōzan, and shed his hair. He received full ordination from Precepts Teacher Dōgen of Kaigenji in Yoshō.[208] With patched clothes and straw shoes, and with barely enough food to sustain him, he would always be sitting in stillness all day long. All the monks thought him peculiar. From the beginning he was on good terms in that Dharma order with Seppō Gison;[209] their closeness was like that between master and disciple. Seppō called [Gensha's] hard practice "*dhūta*."[210] One day Seppō asked, "What is the substance of Bi of the *dhūta*?" The master replied, "In the end I just cannot be deceived by others." On another day Seppō called him over and said, "Bi of the *dhūta,* why do you not go exploring?"[211] The master said, "Bodhidharma did not come to the Eastern Lands. The Second Patriarch did not go to the Western Heavens." Seppō approved of this.[212] Eventually [Gensha] climbed Zōkutsuzan[213] and he and the master pooled their efforts to bind and build [a humble temple], where a group of profound individuals came together. The master [Seppō] allowed them to enter his room and glean his conclusions no matter whether

it was dawn or dusk. If, among the students of the profound who came from all directions, there were any who had an unresolved problem, they would inevitably turn to the master and ask for his teaching. In such cases Master Seppō would say, "Ask Bi of the *dhūta*!" Master [Gensha], in his charity, would then duly apply himself to the task unremittingly. Such behavior would have been impossible if it were not for his outstanding conduct and observance. His conduct and observance of "sitting in stillness all day long" is a rare example of conduct and observance. There are many who vainly run after sounds and forms but few people who practice "sitting in stillness all day long." Now, as students of later ages, and fearing that time is running out, we should practice "sitting in stillness all day long."

[234] Master Chōkei Eryō[214] was a venerable patriarch in the order of Seppō. Going back and forth between Seppō and Gensha, he learned in practice for a small matter of twenty-nine years. In those years and months he
140c sat through twenty round cushions. People today who love zazen cite Chōkei as an excellent example of an adorable ancient—many adore him but few equal him. His thirty years of effort, then, were not in vain: once while he was rolling up a summer reed screen, he suddenly realized the state of great realization. In thirty years he never returned to his home country, never visited his relatives, and never chatted with those on either side of him: he just directed his effort singlemindedly.[215] The master's maintenance of the practice was for thirty years. For thirty years, he saw his doubts and hesitation as doubts and hesitation: he should be called one of steadfast sharp makings, and should be called one of great qualities. Tidings of [such] firmness of resolve are heard "sometimes following the sutras." If we desire what we should desire and are ashamed of what we should be ashamed of, then we may be able to meet with Chōkei. Honestly speaking, it is only because [people] lack the will to the truth, and lack skill in regulating their conduct, that they remain idly bound by fame and gain.

[235] Zen Master Daien[216] of Daiizan, after receiving Hyakujō's affirmation, went directly to the steep and remote slopes of Isan Mountain and, befriending the birds and beasts, he tied together [a hut of] thatch and continued his training. He never shrank from the wind and snow. Small chestnuts served him for food. There were no temple buildings, and no provisions. Yet [here] he was to manifest his conduct and observance for forty years. Later,

when the temple had become famous throughout the country, it brought drag-
ons and elephants tramping to it. Even if you do want to establish a place
for pure conduct,[217] do not set your human sentiments in motion: just be firm
in your conduct and observance of the Buddha-Dharma. A place where there
is training but no building is the practice place of eternal buddhas. We have
heard from afar rumors of practice done on open ground or under a tree.
These places have become sanctuaries[218] forever. If a place contains the con-
duct and observance of just one person, it will be transmitted as a practice
place of the buddhas. We should never let ourselves be wasted, as the stu-
pid people of a degenerate age, on the futile construction of buildings. The
Buddhist patriarchs never desired buildings. Those who have not yet clari- 141a
fied their own eyes and yet vainly construct temple halls and buildings are
absolutely not serving offerings of Buddhist buildings to the buddhas: they
are making their own dens of fame and gain.

[238] We should quietly imagine conduct and observance on Isan Mountain in those days of old. "Imagining" means thinking what it would be like for us now to be living on Isan Mountain: deep in the night, the sound of rain with such force that it might not only cut through moss but even drill through rocks. On a snowy winter night, birds and wild animals would be few and far between; how much less might smoke from human chimneys be able to know us? It was a vigorous existence that could not have been so without conduct and observance in which [Master Isan] thought light of his own life and assigned weight to the Dharma. He was in no hurry to mow the undergrowth; he did not busy himself with construction work: he solely trained himself in conduct and observance, and strove in pursuit of the state of truth.[219] It is pitiable that an authentic patriarch who had received and maintained the right Dharma was troubled in the mountains by so much steep and rocky hardship. They say that Isan Mountain has ponds and streams, so the ice and fog must have been thick. It was a life of seclusion beyond a human being's endurance. Nevertheless, it is evident that his Buddhist state of truth and the profound solitude merged into one reality—we see and hear expressions of the truth that he practiced and observed in this state. We should not hear [these expressions] in a nonchalant posture. At the same time, conduct and observance does not recognize the debt of gratitude that we must strive to repay. That being so, even if we were listening nonchalantly, when we

imagine the Isan Mountain of those days as if it were before our eyes in the present, how could any human-hearted student of later ages fail to be moved? Through the *bodhi*-power and the teaching influence of this conduct and observance on Isan Mountain, the wheel of wind[220] does not move, the world is
141b not broken, the palaces of gods are peaceful, and human nations are preserved. Even to those who are not the distant descendants of Isan, Isan may be an ancestral patriarch. Latterly, Kyōzan[221] came there and served him. Kyōzan himself had been, in the order of the late master Hyakujō,[222] a Śāriputra[223] with a hundred answers for every ten questions. Yet he waited upon Isan, spending a further three years of effort watching over a buffalo.[224] This was conduct and observance that in recent times has become extinct: it is nowhere to be seen or heard. The three years of watching over the buffalo made it needless for him to ask any person to speak an expression of the truth.

[241] Patriarch [Dō]kai[225] of Fuyōzan was solely a font of realization of conduct and observance. When the ruler of the nation bestowed upon him the title of Zen Master Jōshō and a padded purple[226] garment, the patriarch did not accept them; he wrote letters to the throne in which he politely refused them. The king was reproachful, but the master did not accept them in the end. His diluted gruel[227] has transmitted to us the taste of Dharma. When he made his hut on Fuyōzan, the monks and laymen who flocked there numbered in the hundreds, but on a daily ration of one bowl of gruel, many withdrew. The master, according to his vow, did not go to meals offered by donors. On one occasion he preached to the assembly as follows:

> In general, because those who have left family life dislike dusty (secular) toil, and seek to get free of life and death, we rest the mind, cease mental images, and cut off ensnaring involvements; therefore we are called those who have left family life. How could we regard offerings lightly and use them to indulge in a common life? We should straightaway let go of duality, and abandon the middle too. When we meet sounds and meet sights, we should be like rocks upon which flowers have been planted. When we see advantage and see fame, we should be as if dust has got into our eyes. Moreover, it is not that, since times without beginning, we have never before passed through [such detachment]. Neither is it that we do not know the condition. If we do not go beyond turning the head into a tail, [however,] we remain in that [upside-down] state.[228]

Why should we suffer the pain of greed and love? If we do not put an end to them here and now, what other time can we expect? Therefore, the saints of the past taught people that it is solely vital to exhaust the moment of the present. When we are able to exhaust the moment of the present, what further problems can there be? When we have got the state in which there are no problems in our mind, even a Buddhist patriarch will be like an enemy. When everything in the world is naturally cool and pale[229] we will then accord with the ideal[230] for the first time.

Do you not remember Ryūzan,[231] who would not see anyone to his dying day. And Jōshū,[232] who had nothing to tell anyone to his 141c dying day. Hentan[233] gathered chestnuts for his meals. Daibai[234] used lotus leaves as his clothes. Practitioner Shie[235] wore only paper. Veteran monk Gentai[236] wore only cotton. Sekisō[237] established a withered tree hall[238] where he sat and slept with the monks, wanting only to master his own mind. Tōsu[239] had others take care of the rice, which they boiled together and ate in common: he wanted to be able to concentrate on his own original task. Now, in the saints listed above there is such distinction. If they had been without [such] excellence, how could we delight in them?

Friends! If you too physically master this state, you will truly be faultless people. If, on the other hand, you fail to experience it directly, I am deeply afraid that in the future you will exhaust your energy in vain. Though there is nothing to attach to in the behavior of this mountain monk,[240] I have been privileged to become master of the temple: how could I sit by while our provisions were used up in vain, suddenly forgetting the legacy of the past saints? Now I hope to demonstrate, as best I am able, the attitude in which people of old lived as temple masters. I have discussed it with everyone and we have decided not to go down from the mountain, not to go to meals offered by donors, and not to have a monk in charge of raising donations;[241] instead, we will ration the annual produce of the fields of this temple into three hundred and sixty equal parts, and use one ration every day, without increasing or reducing [the ration] according to the [number of] people [in the order]. If there is enough to make boiled rice, then we shall make rice; if there

is not enough to make boiled rice, then we shall make gruel; if there is not enough to make gruel, then we shall make rice water. To welcome a newcomer we shall just have [plain] tea, not a tea ceremony. We will simply provide a tearoom, which each person may visit and use individually. We shall do our best to sever involvements and to pursue the state of truth solely.

Still more, vigorous activity surrounds us in abundance. There is no scarcity of beautiful scenery. The flowers know how to laugh, and the birds know how to sing. The timber horses whinny, and the stone bulls gallop. Beyond the sky, the greenness of the mountains fades. Beside our ears, the babbling spring loses its voice. On mountain peaks monkeys are squeaking. Dew moistens the moon in the sky. In the woods cranes call. The wind swirls around the pines in the clear light of dawn. When the spring breezes blow, withered trees sing dragon songs.[242] The autumn leaves shrivel and the frozen forest scatters flowers. On the precious-stone steps are laid patchworks of moss. People's faces have the [mild] air of haze and mist. Sounds are still. Situations are just as they are. In the sheer peace and solemnity, there is nothing to pursue.

Before you all today, this mountain monk is preaching [the traditional teaching of] our lineage, which is just not to attach to expedients. Why should it ever be necessary to ascend [the seat of formal preaching in the Dharma] hall or to have entry into the [master's] room; or to take up the clapper or stand up the whisk; or to yell to the east and put a staff to the west; or to tense the brows and glare with the eyes, as if
142a having an epileptic fit? That not only dismays veteran monks, it also insults the saints of the past. Do you not remember that Bodhidharma came from the west to the foot of Shōshitsuzan and faced the wall for nine years? And the Second Patriarch, standing in the snow and cutting off his arm, suffered what can only be described as hardship. Still, Bodhidharma never set down a single word and the Second Patriarch never requested a single phrase. Yet can we say that Bodhidharma did not teach others? Can we say that the Second Patriarch had not wanted to find a teacher? Whenever I come to preach about the behavior of the ancient saints, I always feel that there is nowhere to put myself, so ashamed am I of our weakness as people of later ages. How then could

we serve each other offerings of exotic and delicious meals of a hundred tastes? We are equipped with the four things,[243] and so we must establish the mind at once: having said that, I am only afraid that the behavior of our hands and feet is so imperfect that we will pass remotely through lives and pass remotely through ages. Time is like an arrow, and we should profoundly hate to be losing it.

Although we are like this, still it is a fact that other people, relying upon their merits, have been delivered. This mountain monk is unable to force the teaching upon you, but, my friends, have you ever read the following verse by a person of old?[244]

> Our meal is boiled foxtail millet, reaped from the mountain fields,
> For vegetables we have faded yellow pickles:
> Whether you eat them is up to you.
> If you choose not to eat, you are free to go east or west.

With due respect, fellow practitioners, may each of you be diligent. Take good care of yourselves.[245]

This is the very bones and marrow transmitted one-to-one by the ancestral patriarchs. There are many examples of [this] founding patriarch's conduct and observance, but for the present I have just cited this one instance. We students of later ages should long for, and learn in practice, the conduct and observance that the founding patriarch Fuyō practiced and refined on Fuyōzan. It is just the right standard of behavior [established at] Jetavana Park.[246]

[250] Zen Master Daijaku[247] of Kaigenji in Kōzei, in the Kōshū district,[248] whose name in his lifetime was Dōitsu, was from Juppōken county in Kanshū.[249] He served under Nangaku for more than ten years. Once he decided to visit his old home town, and he got halfway there. At half way he returned, and burned incense and performed prostrations, whereupon Nangaku wrote the following verse and gave it to Baso:

> I recommend you not to return home,
> If you return home the truth will go unpracticed.
> Old women in the neighborhood
> Will call you by your old name.

142b He gave this Dharma preaching to Baso, who received it with veneration, and vowed, "I shall never in any life travel toward Kanshū." Having made this vow, he never walked a single step toward the Kanshū district; he lived in Kōzei for the rest of his life, letting [monks from] the ten directions come to him. He expressed the truth only as, "The mind here and now is buddha," besides which he had not a single word of teaching for others. Even so, he was the rightful heir of Nangaku, and the lifeblood of human beings and gods.

[252] Just what is "not to return home"? How are we to understand "not to return home"? Returning to and from the east, west, south, and north is only our own selfish falling down and getting up: truly, "when we return home, the truth goes unpracticed." [But] is the conduct of "returning home" maintained as "the truth going unpracticed"? Is the conduct maintained as beyond "returning home"?[250] Why is "returning home, the truth going unpracticed"? Is it hindered by non-practice? Is it hindered by self? [Nangaku] is not arguing that "Old women in the neighborhood will call you by your old name." [His words] are the expression of the truth of "old women in the neighborhood calling you by your old name."[251] By what means does Nangaku possess this expression of the truth? By what means does Baso grasp these words of Dharma? The truth in question is that when we are going south, the whole earth similarly is going south. For other directions also the same must be true. To doubt that it is so, using Sumeru or the great ocean as a scale, and to hesitate, using the sun, moon, and stars as benchmarks: this is the small view.

[253] The thirty-second patriarch, Zen Master Daiman,[252] was from Ōbai. His secular name was Shū: this was his mother's surname. The master was born fatherless, as for example was Laozi.[253] He received the Dharma at seven years of age,[254] after which, until the age of seventy-four, he exactly dwelled in and maintained the Buddhist patriarchs' right-Dharma-eye treasury. His secret transmission of the robe and the Dharma to the laborer Enō[255] was conduct and observance in a class by itself. He did not let Jinshū[256] know
142c about the robe and the Dharma but transmitted them to Enō, and because of this, the lifetime of the right Dharma has been uninterrupted.

[254] My late master Tendō[257] was from the Etsu area.[258] When he was nineteen he abandoned philosophical study for learning in practice, after

which he did not regress at all, even into his seventies. He was given a purple robe and a master's title[259] from the emperor[260] during the Kajō era,[261] but he did not accept them at last. He wrote letters to the throne declining and expressing thanks. Monks in the ten directions all revered him deeply for this. The wise, far and near, all rejoiced. The emperor himself was delighted and presented him with a gift of tea. Those who knew what had happened praised the event as rare through the ages. Truly, this was real conduct and observance. The reason is that to love fame is worse than to break the precepts. To break the precepts is a momentary wrong: love of fame is a lifetime encumbrance. Do not, out of stupidity, fail to abandon [fame], and do not, out of ignorance, accept it. Not to accept it is conduct and observance. To abandon it is conduct and observance. That the six ancestral masters[262] each has a master's title is, in every case, because an emperor decreed it after their death, not because they loved fame while they were in the world. So we should swiftly abandon the love of fame which is [the cause of suffering in] life and death, and we should aspire to the conduct and observance of the Buddhist patriarchs. Do not, through rapacious love, be equal to the birds and beasts. Greedily to love the trivial self is an emotion possessed by the birds and beasts, a mental state possessed by animals. Even among human beings and gods, abandonment of fame and gain is considered unusual. But no Buddhist patriarch has ever failed to abandon them. Some have said that greed for fame and love of profit can work to the benefit of living beings, but their argument is grossly mistaken: they are non-Buddhists attaching themselves to the Buddha-Dharma; they are a band of demons who malign the right Dharma. If what they say is true, does it mean that the Buddhist patriarchs, having no greed for fame and profit, are of no benefit to living beings? That is laughable, laughable. There are [people other than Buddhist patriarchs], also, who benefit the living without greed—is it not so? Those
who do not study such limitlessly many instances of benefiting the living, 143a
and who describe as "benefiting the living" what does not benefit the living, I say again: they may be demons. Living beings benefited by them might be beings destined to fall into hell. They should lament that they have spent their whole life in darkness; they should never claim that their stupidity benefits the living. Thus, though the master's title was the emperor's benevolent gift, writing a letter to decline it is an excellent example from the eternal past, and

it may be research for students of later ages. I met the late master in person: it was to meet a human being. From the age of nineteen, when my late master left his home district to go in search of teachers, he had striven in pursuit of the truth to the age of sixty-five,[263] without regressing and without straying at all. He did not get close to emperors and he was not seen by emperors. He was not on intimate terms with ministers and he was not on intimate terms with officials. Not only did he decline the purple robe and the master's title but also, his whole life through, he never wore a *kaṣāya* of patterned cloth. For formal preaching in the Dharma hall, or for [accepting] entry into the master's room, he always wore a black *kaṣāya* and black monk's robes. He instructed the monks as follows:

> In practicing [za]zen[264] and learning the truth, the most important thing is to have the will to the truth: it is the starting point of learning the truth. For two hundred years now, the truth of the ancestral master has been falling into disuse—it is lamentable. Needless to say, then, that skinbags who have expressed the truth, in even a single phrase, are few and far between.
>
> [259] In former days I hung my traveling staff at Kinzan Mountain,[265] at which time the head of the table was Kō Busshō.[266] In formal preaching in the Dharma hall he said, "In the Buddha-Dharma, the Way of Zen, you need not seek the words of others. Let each of you grasp the principle by yourself!" So saying, he paid no attention whatsoever to what happened inside the monks' hall. The monks, senior and junior, also were totally unconcerned; they were only interested in meeting and courting official guests. Busshō was singularly ignorant of the pivot of the Buddha-Dharma; he only craved fame and loved gain. If we could each grasp the principle of the Buddha-Dharma by ourself, how could there be old drills who went looking for teachers and searching out the truth? Truly, Kō Busshō never experienced [za]zen[267] at all. Old veterans in all directions today who have no will
> 143b to the truth are solely the offspring of Kō Busshō. How can the Buddha-Dharma exist in their hands? It is so regrettable, so very regrettable.

When he spoke like this, Busshō's children and grandchildren would often be listening, but they did not resent him.

[261] Again [Master Tendō] said, "Practicing [za]zen is the dropping off of body and mind. We need not burn incense, do prostrations, recite the Buddha's name, confess, or read sutras. When we are just sitting, we have attainment from the beginning."

In truth, through all directions of the great kingdom of Song today, the skinbags who profess to be Zen practitioners, and who call themselves the descendants of the ancestral founders, number not only one or two hundred: they are [as numerous as] rice, flax, bamboos, and reeds. Nevertheless, we hear no rumor at all of any who recommends sitting for the purpose of sitting. Between the four oceans and the five lakes, only my late master Tendō did so. [Monks in] all directions praised Tendō with one voice, but Tendō did not praise [the monks of] all directions. At the same time, there were leaders of great temples who did not know of Tendō at all. This was because, although they were born in China as the center of civilization, they might be a lower species of bird or beast, who did not serve where they should have served but idly squandered their time. It is pitiful that people who never knew Tendō mistook the clamor of outlandish preaching and confused assertions for the traditional customs of the Buddhist patriarchs. My late master would usually say in his informal preaching:

> From the age of nineteen, I widely visited monasteries in all directions, but there was no master who could teach people. Since the age of nineteen, I have not passed a single day or a single night without flattening the round cushion. Before the time when I took residence [as master] of a temple, I did not converse with the people of villages, because time is too precious. At places where I hung my traveling staff, I never entered or saw inside a hut or dormitory.[268] How much less could I expend effort on outings and jaunts among the mountains and waters? Besides sitting in zazen in the cloud hall and the common areas, I would sit in zazen at quiet and convenient places, going alone to an upper floor or in search of some secluded spot. I always carried a round cushion inside my sleeve,[269] and sometimes I would even sit in zazen at the base of a 143c
> crag. I always felt I would like to sit through the diamond seat[270]—that was the end which I hoped to gain. There were times when the flesh of my buttocks swelled up and burst. At these times, I liked zazen all the more. This year I am sixty-five. My bones are old and my brain is

> dull; I do not understand zazen. Even so, out of compassion for my brothers in the ten directions, I have become abbot of this temple, so as to counsel those who come from [all] quarters and to transmit the truth to the monks of the assembly. How can the Buddha-Dharma exist in the orders of the old veterans in all directions? So I preach like this in formal preaching in the Dharma hall, and I preach like this in my informal preaching.

Further, he would not accept gifts of personal salutation from the monks who came from all directions.

[264] Minister Chō[271] was of the ancestral line of the sacred sovereign[272] of the Kajō era;[273] he was a general of the Minshū[274] army, and the District Envoy for Promotion of Agriculture. When he invited my late master to come to the capital of the district and to ascend the seat of formal preaching, he presented a donation of ten thousand pieces of silver. After my late master had finished his formal preaching, he thanked the minister and said, "As is the custom, I have left my temple and ascended the seat of formal preaching, and I have proclaimed the right-Dharma-eye treasury and the fine mind of nirvana, in order respectfully to offer happiness to your late father in the realm of the departed. But I would not dare to accept this silver. Monks have no need for this kind of thing. With thousands and tens of thousands of thanks for your generosity, I will humbly return [the silver] as it formerly was." The minister said, "Master, this humble officer is fortunate to be the relative of his majesty the emperor, so I am honored wherever I go, and I have riches in veritable abundance. Today is the day to celebrate my late father's happiness in the next world, and so I wished to contribute something to the realm of the departed. Master, why will you not accept? This has been a day of abundant happiness. In your great kindness and great compassion, retain without further ado this small donation."[275] My late master said, "Minister! Your order is a very grave matter, and I dare not decline. I only have [the following] excuse. When I ascended the seat of formal preaching and preached the Dharma, was the minister able to hear me clearly or not?" The minister said, "This humble officer listened with pure joy." My late master said, "Minister, you have appreciated my words sagaciously, and I cannot hide my awe. I would like to ask further, while you graced us with your kind attendance,

conferring great happiness, and this mountain monk was upon the lecture seat, what Dharma was I able to preach? Try to express it yourself. If you are able to express it, I shall respectfully accept the ten thousand pieces of silver. If you are unable to express it, then let your emissaries keep the silver." [Chō] Teikyo rose and said to my late master, "With respect, Master, this morning your Dharma presence, your movement and stillness, were full of health and happiness." My late master said, "That is [only] the state that 144a
I manifested. What state did you get by listening?" The minister faltered. My late master said, "The happiness of the departed has been roundly realized. Let us leave the contribution to the decision of your late father himself." So saying, [the master] took his leave and [Chō] Teikyo said, "I do not resent your not accepting [the gift]. I am very glad to have met you." With these words, he saw my late master off. Many monks and laypeople, east and west of the Setsu River,[276] praised this event, which was recorded in the diary of the attendant monk Hei. Attendant monk Hei said, "This old master is a person [whose like] cannot be found. How could he be easily met anywhere else?" Is there any among people in all directions who would not have accepted the ten thousand pieces of silver? A person of old said, "When we see gold, silver, pearls, and jewels, we should see them as filth and soil." Even if we see them as gold and silver, it is the traditional custom of monks not to accept them. In my late master this observance was present. In other people this observance was absent. My late master always used to say, "There has not been a counselor like me for three hundred years. You must all painstakingly strive in pursuit of the truth."

[269] In the order of my late master, there was a certain Dōshō, a man from the Minshū district of the western province of Shoku,[277] who belonged to the Daoist tradition. He was in a group of five companions who together made the following vow: "In our lifetimes we shall grasp the great truth of the Buddhist patriarchs, or else we shall never return to our home country." My late master was especially delighted at this, and he let them walk and practice the truth[278] as one with the monks. When arranging them in order, [however,] he positioned them below the *bhikṣuṇī*s[279]—an excellent example, rare through the ages.[280] In another case, a monk from Fukushū,[281] whose name was Zennyo, made the following vow: "Zennyo shall never in this life travel one step toward the south[282] but shall solely partake in the Buddhist

patriarchs' great truth." There were many such characters in the order of my
144b late master—I saw them with my own eyes. Though absent from the orders of other masters, this was the conduct and observance of the [true] order of monks in the great kingdom of Song. It is sad that this attitude of mind is absent among us [Japanese]. We are like this even in an age when we can meet the Buddha-Dharma: in an age when we could not meet the Buddha-Dharma, our bodies and minds would be beyond even shame.

[271] Let us quietly consider: a lifetime is not so long, [and yet] if we are able to speak the words of a Buddhist patriarch—even if three and three [words] or two and two—we will have expressed the state of truth of the Buddhist patriarchs themselves. Why? [Because] the Buddhist patriarchs are the oneness of body and mind, and so the one word or the two words will be totally the warm body-and-mind of a Buddhist patriarch. That body-and-mind comes to us and expresses as the truth our own body-and-mind. At just the moment of speaking, the state of expressing the truth comes and expresses our own body-and-mind. It may be that "with this life we can express the body that is the accumulation of past lives."[283] Therefore, when we become buddha or become a patriarch, we go beyond being buddha and go beyond being a patriarch.[284] Words spoken by conduct and observance, [even if only] three and three or two and two, are like this. Do not chase after the empty sounds and forms of fame and gain. Not to chase them may be the conduct and observance transmitted one-to-one by the Buddhist patriarchs. I recommend you, whether you are a great hermit or a small hermit,[285] a whole person or half a person, throw away the ten thousand things and the myriad involvements, and maintain the practice of conduct and observance in the state of the Buddhist patriarchs.

Shōbōgenzō Gyōji

Written at Kannondōrikōshōhōrinji, on the fifth day of the fourth lunar month in the third year of Ninji.[286]

Notes

[1] *Gyōji. Gyō,* "conduct" or "practice," can be interpreted as standing for *bongyō,* which represents the Sanskrit *brahmacarya,* "pure conduct." *Ji,* "maintaining" or "keeping," can be interpreted as standing for *jikai,* "keeping the precepts" or "observing the rules of discipline." The phrase *jikai-bongyō* appears, for example, in Chapter One (Vol. I), *Bendōwa,* paragraph 51. Alternatively, *gyōji* can be interpreted as "maintaining the practice."

[2] *Katsu*[*te*] *zenna* [*se*] *zu* means there has been no separation of means and end. Master Dōgen's *Zazenshin,* in Chapter Twenty-seven, says "There has been no taintedness."

[3] Grasping of conduct and observance is a state of action, not a state of intellectual enlightenment.

[4] In other words, conduct and observance is reality; "dependent origination" is only an explanation of reality.

[5] *Makyō,* "polishing a mirror," means practice in the Buddhist state (see, for example, Chapter Twenty [Vol. I], *Kokyō*). *Hakyō,* "breaking a mirror," means getting free of idealism.

[6] Alludes to the parable in the *Shinge* ("Belief and Understanding") chapter of the *Lotus Sutra*. See LS 1.236.

[7] *Eji su.* In this compound, *e,* "clothing," functions as object and *ji,* "retain," functions as verb.

[8] The large robe. See Chapter Twelve (Vol. I), *Kesa-kudoku.*

[9] Counting Śākyamuni Buddha as the seventh of the seven ancient buddhas.

[10] "Maintained the practice of" is *gyōji su.* See notes 1 and 7.

[11] Ascetic practices listed, for example, in the *Daibikusanzenyuigikyō* (*Sutra of Three Thousand Dignified Forms for Ordained Monks*), and the *Bussetsujūnizudakyō* (*Sutra of the Twelve Dhūtas Preached by the Buddha*). The section in quotes is a direct quotation from the Chinese.

[12] Represents the sound of a Sanskrit word; the original word has not been traced.

[13] *Kinhin,* from the Sanskrit *caṅkrama.* The traditional rule for *kinhin* in Japan is *issokuhanpō,* "one breath per half-step."

[14] Represents the sound of the Sanskrit *naiṣadyika.*

[15] *Daigo.* The Spahn/Hadamitzky *Japanese Character Dictionary* gives *dai* as "whey" and *go* as "a kind of butter-cream." In *Shinji-shōbōgenzō,* pt. 1 no. 8, Master Baso's feeling of satisfaction on hearing the teaching of Master Nangaku Ejō is described as "like having drunk *daigo.*"

[16] Counting Master Mahākāśyapa as the first patriarch in India.

[17] The inclusive and integrated state of truth.

[18] *Sanzō,* lit., "three stores," i.e., the Tripiṭaka, "three baskets": Sutra, Vinaya (precepts), and Abhidharma (commentaries).

[19] *Hachi-gedatsu,* from the Sanskrit *aṣṭa vimokṣāḥ.*

[20] The paragraph is in the form of a quotation, written in Chinese characters only, but the source has not been traced.

[21] *Shiken* ("four views") are the views of human beings, demons, fish, and gods who see water as water, pus, a palace, and a string of pearls, respectively. See, for example, Chapter Three (Vol. I), *Genjō-kōan;* Chapter Fourteen (Vol. I), *Sansuigyō.*

[22] *Bendō-kufu* means to make effort in zazen.

[23] Master Daikan Enō (638–713), successor of Master Daiman Kōnin.

[24] Ōbai means Master Daiman Kōnin. Ōbai was the name of the mountain where he lived.

[25] *Shusse,* "to manifest oneself in the world," means to become the master of a big temple.

[26] *Gyōji.* See note 1.

[27] Master Baso Dōitsu (704–788), successor of Master Nangaku Ejō.

[28] *Shin-in,* short for *butsu-shin-in,* "buddha-mind–seal" which, in Chapter Seventy-two (Vol. III), *Zanmai-ō-zanmai,* Master Dōgen identifies with the full lotus posture.

[29] Master Ungan Donjō (782–841), successor of Master Yakusan Igen and the thirty-seventh patriarch in Master Dōgen's lineage.

[30] Master Dōgo Enchi (769–835), also a successor of Master Yakusan Igen.

[31] Master Tōzan Ryōkai (807–869), successor of Master Ungan. Great Master Gohon is his posthumous title.

[32] *Ippen,* literally, "one piece." In the *Fukanzazengi, Shinpitsubon,* alluding to these words, Master Dōgen teaches: "Forgetting circumstances forever, to naturally realize wholeness. This is the secret of zazen."

[33] Master Ungo Dōyō (?–902), successor of Master Tōzan and the thirty-ninth patriarch in Master Dōgen's lineage. Great Master Kōkaku is his posthumous title.

[34] Sanpō-an was the name of Master Ungo's hut itself. Sanpō is the name of the mountain and *an* means hut, cell, or hermitage.

[35] Legend says that when Buddhist practitioners are pursuing enlightenment, they are served meals by angels, but after they realize the truth the angels do not come any more.

[36] Master Hyakujō Ekai (749–814), successor of Master Baso Dōitsu. Master Daichi is his posthumous title.

[37] Master Hyakujō was instrumental in establishing the customs of Zen monasteries in China. He compiled the *Koshingi* (*Old Pure Criteria*), which later formed the basis for the *Zen'enshingi,* a work frequently quoted in the *Shōbōgenzō*.

[38] Master Kyōsei Dōfu (864–937), successor of Master Seppō Gison. He later became master of Ryūsatsuji.

[39] Buddhist practitioners, when they are doing Buddhist practice, are said to be invisible to gods and demons.

[40] Master Sanpei Gichū (781–872), successor of Master Daiten Hōtsū (d. 819). He first studied under Master Shakkyō.

[41] Master Enchi Daian (d. 883), successor of Master Hyakujō Ekai. One of his elder brothers in Master Hyakujō's order was Master Isan Reiyū (771–853). When Isan became the master of Daii Mountain, Master Enchi helped him run the temple; after Master Isan's death, Master Enchi became the second master of Daii Mountain.

[42] The quotation in Chapter Sixty-four (Vol. III), *Kajō,* taken from the *Keitokudentōroku,* chapter 9, says thirty years. It is possible that in this chapter Master Dōgen was quoting from memory.

[43] Ibid., "Isan Zen."

[44] Ibid., "watch over."

[45] Master Jōshū Jūshin (778–897), successor of Master Nansen Fugan.

[46] In present-day Hopeh, in northeast China.

[47] *Byōshaku,* the canteen and staff, are two of the eighteen possessions a monk is supposed to have. *Shaku* stands for *shakujō,* lit., "tin and staff," a wooden staff with a metal top holding metal rings (Sanskrit: *khakkhara*). The rings are intended to rattle as the monk walks, so as to warn off wild animals.

[48] Master Dōgen paraphrases the same words of Master Jōshū in Chapter Eight (Vol. I), *Raihai-tokuzui.*

[49] *Zenka,* a corridor in front of the zazen hall proper where the temple officers sit.

[50] *Kōka,* a washstand located behind the zazen hall.

[51] *Sōrin,* lit., "thicket-forest," represents the Sanskrit *piṇḍavana,* which literally means a round mass of forest, a clump of trees, and by extension a gathering of Buddhist practitioners at one place. Usually, *sōrin* suggests a place for Buddhist practice.

[52] A slightly different version is quoted in Chapter Thirty-nine, *Dōtoku.* Again, it is possible that Master Dōgen was quoting from memory.

[53] *Fu-akan* suggests someone who does not talk about Buddhism but just lives quietly in a Buddhist temple.

[54] *Sun-in,* literally, "an inch of shadow."

[55] The four subjects of these four sentences may be understood as a progression through four phases: 1) *nyū,* "entry" into Buddhist practice with the ideal of realizing the truth; 2) *shutsu,* "getting out" of the area of idealism (while remaining in the area of Buddhist practice); 3) realizing *chōro,* "the way of the birds," that is, the path by which all interferences are transcended; 4) realizing *henkai,* "the entire universe" or the Dharma itself.

[56] Master Daibai Hōjō (752–839), successor of Master Baso Dōitsu.

[57] In present-day Hupei province in east China.

[58] *Shinji-shōbōgenzō,* pt. 3, no. 79.

[59] Master Enkan Saian (?–842), also a successor of Master Baso Dōitsu.

[60] Kōzei is where Master Baso had his order.

[61] *Eijin,* "people from Ei," were renowned as accomplished singers of vulgar songs. Here "people from Ei" suggests Buddhist masters who attracted popularity.

[62] The master's name Daibai means "Great Plum."

[63] Master Tenryū, successor of Master Daibai Hōjō. His history is not known, but he is famous for transmitting "one-finger Zen" to Master Gutei.

[64] Master Gutei (dates unknown), successor of Master Tenryū. He used to live in a hut but at the instigation of a nun who scolded him, he set off to visit many masters and met Master Tenryū. He is said to have realized the truth when Master Tenryū showed him one finger. Thereafter, in answer to all questions, Master Gutei just showed one finger.

[65] Dates unknown.

[66] Tigers and elephants symbolize excellent Buddhist practitioners.

[67] Master Goso Hōen (1024–1104), successor of Master Hakuun Shutan.

[68] Goso means Gosozan, lit., "Fifth Patriarch Mountain"; this is the mountain from where Master Daiman Kōnin spread the Dharma. It is in present-day Hupei province in east China.

[69] Master Yōgi Hōe (992–1049), successor of Master Sekisō Soen and succeeded by Master Hakuun Shutan.

[70] Kōtei (Ch. Huangdi), supposed to have reigned 2697–2597 B.C.E.

[71] Reigned 2356–2255 B.C.E.

[72] Reigned 2255–2205 B.C.E. These three emperors, Kōtei, Gyō, and Shun, belong to the period of Chinese history called the legendary age of the five rulers.

[73] *Shishi* (Ch. *Shizi*), is the name of the book and also the name of the author, Shishi. The book was written in the Warring States era (475–221 B.C.E.) of the Zhou dynasty.

[74] *Meidō,* "hall of brightness," means the building where the emperor conducted political business.

[75] The legend of the Yellow Emperor's visit to the Daoist sage Kōsei is described in Chapter Fourteen (Vol. I), *Sansuigyō*.

[76] Master Nansen Fugan (748–834), successor of Master Baso Dōitsu.

[77] *Shinji-shōbōgenzō,* pt. 1, no. 18.

[78] Master Wanshi Shōgaku (1091–1157), successor of Master Tanka Shijun. See Chapter Twenty-seven, *Zazenshin*.

[79] Daibyakuhōzan, lit., "Big White Mountain," is another name of Mount Tendō, where Master Dōgen met Master Tendō Nyojō.

[80] A poem by Ō Kōkyo, a Chinese poet of the Later Jin dynasty (936–946), says: "Small hermits conceal themselves in hills and thickets,/Great hermits conceal themselves in palaces and towns."

[81] Alludes to *Lotus Sutra, Anrakugyō* ("Peaceful and Joyful Practice"): "It is like the king releasing from his topknot/The bright pearl, and giving it./This sutra is honored/As supreme among all sutras,/I have always guarded it,/And not revealed it at random./Now is just the time/To preach it for you all." (LS 2.276–78.) Nonrealization, that is, the real state that is beyond realization, is already present. At the same time, it is not simply the materialistic denial of enlightenment, which can easily be grasped by anyone.

[82] Master Daiji Kanchū (780–862), successor of Master Hyakujō Ekai.

[83] *Setsu, to*[*ku*] means 1) to explain in words, and 2), to preach or manifest in action or in words. See, for example, Chapter Thirty-eight, *Muchū-setsumu;* Chapter Forty-eight (Vol. III), *Sesshin-sesshō.*

[84] The original units corresponding to inch, foot, and yard are *sun, shaku, jō.* One *sun* is 1.193 inches; ten *sun* (11.93 inches) is one *shaku;* and ten *shaku* (119.3 inches) is one *jō. Shinji-shōbōgenzō,* pt. 1, no. 77; *Keitokudentōroku,* chapter 9.

[85] *Kanchū* [*no*] *ji-i-dō* means, in the first case, words that Kanchū expresses through his own intention, and in the second case, words that naturally emerge from Kanchū. *Ji mizuka*[*ra*], *onozuka*[*ra*] means both "oneself" and "naturally."

[86] Master Tōzan Ryōkai (807–869), successor of Master Ungan Donjō and the thirty-eigth patriarch in Master Dōgen's lineage.

[87] *Keitokudentōroku,* chapter 9.

[88] Master Ungo Dōyō (?–902), successor of Master Tōzan and the thirty-ninth patriarch in Master Dōgen's lineage. Great Master Kōkaku is his posthumous title.

[89] The words of Master Jōshū, quoted in paragraph 139 of this chapter. In Chapter Thirty-nine, *Dōtoku,* Master Dōgen asserts that to spend a lifetime without leaving the monastery is to express the truth.

[90] The story of the monk who expressed the truth by washing his head and going before Master Seppō Gison to have his head shaved is also contained in Chapter Thirty-nine, *Dōtoku.*

[91] The words of the Buddha, quoted in *Keitokudentōroku,* chapter 2, in the section on Master Saṃghanandi.

[92] See Chapter Twenty (Vol. I), *Kokyō*.

[93] Master Nangaku Ejō (677–744), successor of Master Daikan Enō. Zen Master Daie is his posthumous title.

[94] Master Daikan Enō. See paragraph 129.

[95] Alludes to the words of Master Yōka Genkaku in the *Shōdōka:* "A person who is through with study and free of doing, who is at ease in the truth, does not try to get rid of delusion and does not want to get reality." See also Vol. I, Appendix Two, *Fukanzazengi*.

[96] Master Nangaku's words to Master Daikan Enō after he had been in Master Daikan Enō's order for eight years. See Chapter Sixty-two (Vol. III), *Hensan*.

[97] Master Kyōgen Chikan (?–898), successor of Master Isan Reiyū.

[98] Master Isan Reiyū.

[99] Master Nan'yo Echū (?–775), successor of Master Daikan Enō. National Master Daishō is his title as the teacher of the emperor.

[100] Master Rinzai Gigen (815?–867), successor of Master Ōbaku. Great Master Eshō is his posthumous title.

[101] Master Ōbaku Kiun (d. ca. 855), successor of Master Hyakujō Ekai.

[102] Master Bokushū Dōmyō (780?–877?), successor of Master Ōbaku. Chin-sonshuku, Venerable Patriarch Chin, was a name given to him later.

[103] Master Kōan Daigu (780–862), successor of Master Hyakujō Ekai.

[104] The story of Master Rinzai's encounters with the masters Bokushū, Ōbaku, and Daigu is recorded in the *Shinji-shōbōgenzō,* pt. 1, no. 27.

[105] *Soseki* generally refers to the Buddhist lineages in China stemming from Master Bodhidharma.

[106] Master Tokusan Senkan (780–865), successor of Master Ryūtan Sōshin. See, for example, Chapters Eighteen and Nineteen (Vol. I), *Shin-fukatoku.*

[107] *Gyogo-junitsu.* The four characters come directly from the story quoted in the *Shinji-shōbōgenzō,* pt. 1, no. 27.

[108] Quoted from the *Rinzaizenjigoroku.*

[109] *Saishō-dōsha*, "one of the way of planting pines," is another name for the Fifth Patriarch in China, Master Daiman Kōnin (688–761). See Chapter Twenty-two, *Busshō,* paragraph 22.

[110] Daian-shōja. *Shōja* literally means "spiritual house" or "spiritual hut"—suggesting that the temple was not grand.

[111] The story of Master Ōbaku's encounter with Prime Minister Hai is recorded in the *Shinji-shōbōgenzō,* pt. 1, no. 9.

[112] Emperor Sensō reigned 847–860.

[113] Emperor Kensō reigned 806–821.

[114] Emperor Bokushō reigned 821–825.

[115] It was customary in the Chinese court to conduct political business first thing in the morning.

[116] *Ryūshō,* "dragon dais," a raised platform serving as the emperor's throne.

[117] *Eichū,* literally, "excellent helmet."

[118] 824.

[119] Emperor Keisō reigned 825–827.

[120] The historical records say that Emperor Bunsō reigned 827–841.

[121] Emperor Busō reigned 841–847.

[122] 841–847.

[123] Master Kyōgen Chikan (see paragraph 169).

[124] Master Kankei Shikan (?–895), mentioned earlier in this chapter in paragraph 141; a successor of Master Rinzai.

[125] Ryozan (Ch. Lushan), is a mountain famed for its beauty. There are said to be several hundred Buddhist temples on the mountain.

[126] Master Enkan Saian (?–842), successor of Master Baso Dōitsu. Kokushi, "National Master," is his title as the teacher of Emperor Sensō.

[127] *Shoki,* the clerk assisting the head monk, was one of the six assistant officers of a big temple.

[128] Master Ōbaku eventually became the successor of Master Hyakujō Ekai. Both Master Hyakujō Ekai and Master Enkan Saian were disciples of Master Baso Dōitsu.

[129] Quoted from the *Yuimakyō* (*Vimalakīrtinirdeśa-sūtra*).

[130] *Gūshi,* "wretched son," again alludes to the parable in the *Shinge* ("Belief and Understanding") chapter of the *Lotus Sutra*. See notes to paragraph 111.

[131] Master Seppō Gison (822–907), successor of Master Tokusan Senkan. Great Master Shinkaku is his posthumous title.

[132] The mountain where Master Tōzan Ryōkai (807–869) had his order.

[133] The mountain where Master Tōsu Daidō (819–914), and Master Tōsu Gisei (1032–1083) had their orders.

[134] *Jushu,* "imparting of the hand," means a teacher's personal instruction or guidance.

[135] *Tashō,* "pounding the mortar," suggests the efforts of Master Daikan Enō and Master Daiman Kōnin described earlier in this chapter.

[136] Master Bodhidharma (d. ca. 528), successor of Master Prajñātara. He was the twenty-eighth patriarch in India (counting from Master Mahākāśyapa) and the First Patriarch in China.

[137] Master Prajñātara was the twenty-seventh patriarch in India.

[138] The fourth line of Master Bodhidharma's poem, quoted in Chapter Forty-three (Vol. III), *Kūge:* "A flower is five petals opening,/Effects naturally are realized./I originally came to this land,/To transmit the Dharma and save deluded emotional beings."

[139] In other words, he came from India not because of idealism but because of reality.

[140] Present day Guangzhou. This part of China was the most active in terms of contact with foreign countries.

[141] 527. The Futsū era was 520–527.

[142] The Liang dynasty was 502–557.

[143] Emperor Bu, or Wu, reigned 502–550.

[144] In present-day Jiangsu province, in east China, bordering on the Yellow Sea.

[145] The section of dialogue from paragraph 188 to here is quoted directly from the Chinese.

[146] Present-day Luoyang, a city in the Huang basin in northern Hunan province in east China.

[147] The one hundred sixty-nine years between 420 and 589 were the epoch of division between north and south China. During this epoch, in the south, the Liu Song (420–479), Southern Qi (479–502), Liang (502–557), and Chen (557–589) dynasties prevailed. In the north, the Northern Wei dynasty (386–535) and the Western Wei dynasty (535–589) prevailed.

[148] Bodhiruci was a monk from North India who came to Luoyang in 508. He was one of the main translators of Buddhist sutras from Sanskrit into Chinese during the Northern Wei dynasty. He is said to have tried to poison Master Bodhidharma out of jealousy.

[149] Precepts teacher Kōzū participated in the translation of the *Jūjikyōron* (*Sutra of Commentaries on the Ten States*), and he made a commentary on the same text. He is also said to have tried to poison Master Bodhidharma.

[150] *Sanzō,* lit., "three stores," represents the Sanskrit Tripiṭaka, the three baskets of Sutra, Vinaya, and Abhidharma. The Chinese gave the title "Sanzō" to scholar-monks from India, such as Bodhiruci, who were versed in the Tripiṭaka.

[151] Master Kakuhan Ekō (1071–1128). He lived at Ruitokuji in the Sekimon district.

[152] The *Sekimon-rinkanroku*, lit., "Sekimon's Forest Record," published in 1107. It has two volumes containing over three hundred fascicles describing the words, deeds, and teachings of Buddhist patriarchs.

[153] *Zenna,* representing the sound of the Sanskrit *dhyāna,* "meditation" or "concentration," here represents the practice of zazen itself.

[154] *Kyōgyō,* read here as *keikō,* means to walk along, or to pass along, in order to get from A to B.

[155] *Kyōgyō,* read here as *kinhin,* means walking as a Buddhist practice, maintaining the balanced state of body and mind. In Japan *kinhin* is performed very slowly, the standard being *issoku-hanpō,* or half a step for each breath.

[156] *Gyō* literally means "high" or "far away." At the same time, Gyō is the name of an emperor in the legendary period of Chinese history, who is supposed to have ruled 2356–2255 B.C.E. In this context *gyō* means Master Bodhidharma as a great man or a great founder.

[157] *Chūdō,* lit., "middle lands," and *chūka,* lit., "middle flower [of civilization]," both refer to China.

[158] *Nihei:* 1) civilian power, 2) military power.

[159] *Sansai:* 1) the heavens, 2) the earth, 3) people.

[160] *Gosai:* 1) wood, 2) fire, 3) earth, 4) metal, 5) water.

[161] *Kōso* literally means "founding patriarch" or "founder." The founder of the Han dynasty ruled 206–194 B.C.E.

[162] *Taisō,* lit., "big patriarch," also is a term used for the founding emperor of a dynasty. In this case it refers to Dobutei, the founder of the Northern Wei dynasty who ruled 386–409.

[163] *Shi* means child or disciple.

[164] The *uḍumbara* flower is said to bloom once every three thousand years. See Chapter Sixty-eight (Vol. III), *Udonge*.

[165] So is the name of an ancient kingdom in China where a man called Benka found a big rough gemstone ("Benka's gem") and offered it to the king, but the king could not recognize its value.

[166] That is, after Master Bodhidharma had come to China (in the last year of the Futsū era, 527).

[167] Sui (ca. 581–618); Tang (618–ca. 907); Song (960–1279).

[168] Counting sand symbolizes the boring work of Buddhist scholars.

[169] Master Kyōgen Chikan. See paragraph 169.

[170] *Hakuhatsu,* "white-haired," in this case suggests the corpse of an old person.

[171] Refers to a Chinese legend recorded in the *Zokuseikaiki* (*Tales from Sei, Part Two*): A nine-year-old boy called Yoho saved an injured sparrow. The sparrow repaid him with four white rings, which led Yoho to assume the three top official posts in the land.

[172] Refers to another Chinese legend, recorded in the *Shinshoretsuden,* the collection of biographies contained within the book *Shinsho* (*Writings of the Shin Dynasty*). A man called Koyu saved a turtle in distress, and as a result he later rose to the public office called Yofu. (The seal of the office of Yofu depicted a turtle.)

[173] The *Aikuōhiyukyō* (*Sutra of the Parable of King Aśoka*) contains the story of a traveler who saw an angel prostrating to a corpse lying beside the road. The traveler asked why, and the angel said that its body had done only good deeds when alive and so the angel had been born in heaven. Further on, the traveler saw a demon beating a corpse. The demon explained that this body had done only bad, and so it had become a demon.

[174] The *Chūhonkikyō* (*Middle-length Sutra of Past Occurrences*) has a chapter entitled *Butsujikibabaku,* "How the Buddha Ate Horses' Barley." The chapter relates how the brahman king Akidatsu (Sanskrit name not traced), after inviting the Buddha and five hundred disciples to a meal, became busy and forgot to serve food to the sangha, so they made do with barley meant for the horses.

[175] Alludes to an episode in the *Shikietsuden,* the collection of biographies in the book *Shiki* (*Historical Records*). A warrior-king of the Zhou dynasty (1122–255 B.C.E.)

conquered the country of In, after which two former nobles of In took refuge in the mountains, preferring to eat bracken than to eat the new king's millet.

[176] Master Taiso Eka, successor of Master Bodhidharma.

[177] Yi and Raku are the names of rivers in the Kanan district of China. The place between them is Luoyang (pronounced Rakuyō in Japanese). The kings of the Zhou dynasty (1122–255 B.C.E.) made their capital in Luoyang, and the city also served as the capital of later dynasties such as the Later Han, Western Jin, Later Wei, Sui, etc.

[178] Master Kōzan Hōjō, Master Taiso Eka's original teacher.

[179] This may refer to a story in the *Daihannyagyō* (*Heart Sutra*): Bodhisattva Jōtai visited Bodhisattva Hōyū (Sanskrit: Dharmagupta) and heard the teaching of the great real wisdom, but he had nothing to serve as an offering, so he sold his own body and served his own marrow as an offering.

[180] The *Kengukyō* contains the story of a king of Jambudvīpa who stabbed himself and served up his own blood in order to save a hungry demon.

[181] Refers to a story in the *Daihōshakkyō:* Before Śākyamuni realized the truth, he revered people who had already realized the truth so much that he spread his hair over a muddy puddle so that the Buddha Dīpaṃkara could walk over it.

[182] Refers to a story in the *Konkōmyōkyō:* Makasatta, the third son of the king of Makaradei (Sanskrit: Mahāratha), seeing that a mother tiger that was suckling seven cubs was about to die of hunger, fed the tiger his own body.

[183] He did not see purification as a means to an end. He was free from ulterior motives.

[184] Master Mahākāśyapa, whose face broke into a smile when the Buddha showed his audience an *uḍumbara* flower. See Chapter Sixty-eight (Vol. III), *Udonge.*

[185] The story of Master Bodhidharma telling Master Taiso Eka, "You have got my marrow," is recorded in Chapter Forty-six (Vol. III), *Kattō*.

[186] *Rasetsu* represents the sound of the Sanskrit *rākṣasa* which means an evil or malignant demon.

[187] *Mugen-kūge,* "flowers in space," symbolize illusions.

[188] *Chisō,* lit., "mowing weeds," means clearing a site for the building of a temple.

[189] Master Seigen Gyōshi (?–740), successor of Master Daikan Enō. Master Dōgen's lineage is through Master Seigen.

[190] Master Nangaku Ejō (677–744), also a successor of Master Daikan Enō. The Rinzai sect traces its lineages back to Master Nangaku.

[191] Master Sekitō Kisen (700–790), successor of Master Seigen Gyōshi. *Sekitō* literally means "rock top."

[192] *Jūniji no zazen,* "twelve-hour zazen," means zazen all day long. "Twelve hours" in Master Dōgen's time was a whole day and night, twenty-four hours in our time.

[193] Master Unmon Bun'en (864–949), founder of the Unmon sect. See Chapter Forty-nine (Vol. III), *Butsudō.*

[194] Master Hōgen Bun'eki (885–958), founder of the Hōgen sect. Ibid.

[195] Master Daii Dōshin (580–651), successor of Master Kanchi Sōsan, is the thirty-first patriarch counting from Master Mahākāśyapa. He is the Fourth Patriarch in China, counting from Master Bodhidharma.

[196] *Sanso-daishi,* lit., "Great Master the Third Patriarch," is Master Kanchi Sōsan, successor of Master Taiso Eka and the Third Patriarch in China.

[197] *Sesshin,* literally, "to collect/gather together/concentrate the mind." Recently, the same two characters have been used as a name for short zazen retreats.

[198] *Jōkan-kibō.* The Jōkan era corresponds to the reign of the Tang dynasty emperor Taisō (627–650). *Kibō,* the tenth calendar sign and the fourth horary sign, identifies the year as the seventeenth year of the Jōkan era: 643.

[199] This paragraph is quoted directly from the *Keitokudentōroku.*

[200] Alludes to *Lotus Sutra, Anrakugyō.* See LS 2.244.

[201] From this point onward, this paragraph is in Chinese characters only; quoted from the *Keitokudentōroku.*

[202] The Eiki era was 650–656. *Shingai,* the eighth calendar sign and the twelfth horary sign, identifies the year as the second year of the Eiki era: 651.

[203] Emperor Kōsō reigned 650–684.

[204] Master Gensha Shibi (835–907), successor of Master Seppō Gison. Gensha was the name of the mountain/temple where Master Gensha lived. Shibi was his *hōmyō,* literally, Dharma name, i.e., the name he received when he became a monk and used thereafter in his lifetime. It was the custom in China not to use the Dharma name after a monk's death but to use a posthumous name or title, which, in Master Gensha's case, was Great Master Shūitsu.

[205] Fuzhou (Jp. Fukushu) is in present-day Fujian province in southeast China, bordering on the Formosa Strait.

[206] The Kantsū era was 860–874.

[207] Master Fuyō Reikun, successor of Master Kisō Chijō.

[208] In Jiangxi province in southeast China.

[209] Master Seppō Gison (822–908), successor of Master Tokusan Senkan.

[210] The twelve *dhūta*s are listed earlier in this chapter, in the section on Master Mahākāśyapa, paragraph 119.

[211] *Hensan*, or "thorough exploration," is the title of Chapter Sixty-two (Vol. III).

[212] These episodes are also discussed in Chapter Four (Vol. I), *Ikka-no-myōju.*

[213] Zōkotsuzan, lit., "Elephant Bone Mountain," is another name for Mount Seppō.

[214] Master Chōkei Eryō (854–932), successor of Master Seppō Gison.

[215] *Senitsu ni kufu su.* The same phrase appears in the *Fukanzazengi* and suggests the practice of zazen.

[216] Master Isan Reiyū (771–853), successor of Master Hyakujō Ekai. Zen Master Daien is his posthumous title.

[217] *Bonsetsu. Bon* represents the Sanskrit *brāhma,* moral, pure, sacred; or *brahmacarya,* pure conduct. *Setsu* represents the Sanskrit *kṣetra,* which means place, land, or temple. See Glossary of Sanskrit Terms.

[218] *Kekkai,* lit., "bounded areas," from the Sanskrit *sīmā-bandha,* are discussed in Chapter Eight (Vol. I), *Raihai-tokuzui.*

[219] *Kufu-bendō,* a favorite expression of Master Dōgen's to suggest zazen itself.

[220] *Furin* refers to wind as one of the five elements, or five wheels (from the Sanskrit *pañca-maṇḍalaka*): earth, water, fire, wind, and air.

[221] Master Kyōzan Ejaku (807–883), successor of Master Isan.

[222] Master Hyakujō Ekai (749–814).

[223] Śāriputra was said to be the most excellent of the Buddha's ten great disciples. In *Shinji-shōbōgenzō,* pt. 1, no. 61, Master Isan says "The mystical powers and the wisdom of you two disciples (Kyōzan and Kyōgen) are far superior to those of Śāriputra and Maudgalyāyana." The story is quoted in Chapter Twenty-five, *Jinzū.*

[224] *Kangyū* alludes to the words of Master Enchi Daian quoted earlier. "Watching over a buffalo" means training himself.

[225] Master Fuyō Dōkai (1043–1118), successor of Master Tōsu Gisei, and the forty-fifth patriarch in Master Dōgen's lineage (the Eighteenth Patriarch in China).

[226] Purple indicated the highest among the ranks of priests.

[227] *Beitō,* lit., "hot rice water," refers to a line in the quote from Master Fuyō Dōkai that follows.

[228] In this opening section, Master Fuyō outlines the general principles of Buddhism, in much the same way that Master Dōgen does at the beginning of the *Fukanzazengi*: we have the balanced state originally but we still need to make effort to realize it.

[229] *Reitan,* "cool and pale," means without emotional heat or color.

[230] *Nahen,* literally, "that area over there."

[231] Master Tanshū Ryūzan, a successor of Master Baso Dōitsu. He lived away from human society, deep in the mountains.

[232] Master Jōshū Jūshin (778–897). See paragraph 136.

[233] Master Hentan Gyōryō, successor of Master Daikan Enō.

[234] Master Daibai Hōjō. See paragraph 141.

[235] Shie-dōsha, lit., "paper clothes Way-being," was the nickname of Master Takushū Shie, a successor of Master Rinzai.

[236] Master Nangaku Gentai, successor of Master Sekisō Keisho. He was known for refusing to wear fine silk clothes.

[237] Master Sekisō Keisho (807–888), successor of Master Dōgo Enchi. His posthumous title is Great Master Fue.

[238] *Kobokudō,* lit., "withered tree hall," means the zazen hall, which is more commonly referred to as *sōdō,* "monks' hall," or *undō,* "cloud hall." This sentence suggests that Master Sekisō's temple consisted only of the zazen hall.

[239] Master Tōsu Daidō (819–914), successor of Master Suibi Mugaku. He originally studied the teachings of the Kegon sect, then realized the truth in Master Suibi's order, after which he built himself a hut on Mount Tōsu. His posthumous title is Great Master Jisai.

[240] *Sansō,* "mountain monk," is a humble term used by the speaker to refer to him- or herself. Hereafter it has sometimes been translated as "I."

[241] *Keshu. Ke* means to raise donations, and *shu* means the monk in charge.

[242] *Koboku-ryūgin.* See Chapter Sixty-five (Vol. III), *Ryūgin.*

[243] *Shiji,* or the four necessities: food, drink, bedding, and medicine.

[244] Master Fukushu Gozubi. A slightly different version of the verse is quoted in the *Keitokudentōroku,* chapter 15.

[245] *Chinchō* was a common salutation used when taking leave of someone. The original quotation of Master Fuyō Dōkai's words (recorded in the *Zokukankosonshukugoyo,* Part 2) is one long paragraph in the source text.

[246] The park purchased by Sudatta from King Prasenajit`s son Prince Jeta, and donated to the Buddha as a site for Buddhist practice.

[247] Master Baso Dōitsu (709–788), successor of Master Nangaku Ejō. His family name was Ba, "Horse," so he was called Baso, "Horse Patriarch," and the mountain where he had his order was called Basozan, "Horse Patriarch Mountain."

[248] In present-day Jiangxi province in southeast China.

[249] In present-day Sichuan in southwest China.

[250] With these two questions, Master Dōgen considered *kikyo,* "returning home," not as a subjective journey but as concrete conduct—which Master Dōgen himself maintained, for example, in returning from China to Japan.

[251] Master Nangaku was expressing a fact of life, not a supposition about the future.

[252] Master Daiman Kōnin (688–761), successor of Master Daii Dōshin. He was the Fifth Patriarch in China.

[253] It was well-known in China and Japan that Laozi, who laid the foundations of Daoist philosophy in the sixth century B.C.E., was born to a single mother.

[254] This refers to a legend quoted in Chapter Twenty-two, *Busshō,* paragraph 22.

[255] Master Daikan Enō, the Sixth Patriarch.

[256] Jinshū was regarded by many as the most brilliant member of Master Daiman's order. See notes to Chapter Twenty (Vol. I), *Kokyō,* paragraph 134.

[257] Master Tendō Nyojō (1163–1228), successor of Master Setchō Chikan. He was the fiftieth patriarch (the Twenty-third Patriarch in China).

[258] In present-day Zhekiang province in east China.

[259] *Shigō* refers to a posthumous title conferred by an emperor upon a highly esteemed master. The Second Patriarch in China, for example, was called Taiso Eka (among other names) during his lifetime. After his death, the emperor gave him the title "Great Master Shōshū Fukaku." (See paragraph 214.)

[260] Emperor Neisō, reigned 1195–1225.

[261] 1208–1225.

[262] The first six patriarchs in China: Master Bodhidharma, Master Taiso Eka, Master Kanchi Sōsan, Master Daii Dōshin, Master Daiman Kōnin, and Master Daikan Enō.

[263] Master Tendō was born in 1163, and so when Master Dōgen practiced under him, between 1225 and 1227, Master Tendō would have been in his mid-sixties.

[264] *Sanzen,* literally, "experiencing/participating in/practicing *dhyāna*." Chapter Fifty-eight (Vol. III), *Zazengi,* begins with the phrase *sanzen wa zazen nari,* "To practice Zen is to sit in zazen."

[265] Kōshō Manjuji on Kinzan Mountain was one of the five most famous temples in China. Its site is in present-day Zhekiang province.

[266] Busshō Tokkō, successor of Master Daie Sokō.

[267] *Sanzen.* See note 264.

[268] Master Tendō lived and slept in the zazen hall.

[269] The robe worn by monks in China and Japan under the *kaṣāya* has very wide sleeves, the hems of which form a kind of pocket.

[270] There was said to be a flat bed of rock under the ground upon which the Buddha was sitting, beneath the *bodhi* tree in Bodhgaya, when he realized the truth. This bed of rock is called the diamond seat.

[271] Chō Teikyo. *Teikyo* was the official title of a minister in charge of irrigation, tea and salt, and other matters. Minister Chō was the eighth-generation descendant of the Song emperor Taisō who reigned 976–998.

[272] Emperor Neisō (r. 1195–1225). See also paragraph 254.

[273] 1208–1225.

[274] Minshū was a district of what is now Zhekiang province in east China.

[275] *Shin* represents the sound of the Sanskrit *dakṣina,* which means a donation.

[276] Sekkō, lit., "Setsu River," is the name not only of a river but also of Zhekiang province itself. *Setsu-tō-setsu-sei,* "east of Setsu and west of Setsu," therefore means east and west Zhekiang.

[277] Corresponds to present-day Sichuan province in southwest China.

[278] *Kinhin-dōgyō* means to walk in *kinhin* and to sit in zazen.

[279] The Sanskrit *bhikṣuṇī* means nun.

[280] It was rare for men to be ranked lower than women.

[281] In present-day Fujian province in southwest China.

[282] That is, toward his home in Fujian.

[283] Master Ryūge Kodon, quoted at the end of Chapter Nine (Vol. I), *Keisei-sanshiki,* said: "With this life we can deliver the body that is the accumulation of past lives." Master Dōgen substituted *dōshu,* "express," for *doshu,* "deliver."

[284] In other words, when we become buddha we express nothing other than ourselves.

[285] Alludes to the Chinese saying quoted in the notes to paragraph 155: "Small hermits conceal themselves in hills and thickets,/Great hermits conceal themselves in palaces and towns."

[286] 1242.

[Chapter Thirty-one]

Kai-in-zanmai

Samādhi, State Like the Sea

Translator's Note: Kai *means "sea" and* in *(a translation of the Sanskrit word* mudrā*) means "seal" or "stamp."* Zanmai *(a phonetic representation of the Sanskrit word* samādhi*) means the state in zazen. So* kai-in-zanmai *means "sea-stamp* samādhi*" or "*samādhi *as a state like the sea." These words appear frequently in the* Garland Sutra. *Master Dōgen explains that the words describe the state in zazen, or the mutual interrelation between subject and object here and now. In this chapter Master Dōgen expounds on* samādhi *as a state like the sea, quoting from the* Vimalakīrti Sutra, *the* Lotus Sutra, *and from a conversation between Master Sōzan Honjaku and his disciple.*

[3] Those who are buddhas and patriarchs are always in *samādhi,* the state like the sea.[1] Swimming in this *samādhi,* they have times of preaching, times of experiencing, and times of moving. The virtue of their moving over the sur- 144c
face of the sea includes movement along the very bottom of that [sea]: they move over the surface of the sea [knowing] this to be "movement along the bottom of the deepest ocean."[2] To seek to make the uncertain currents of life and death return to their source is not to be moving along in the ineffable state of mind. While past instances of passing through barriers and breaking joints were, of course, individual instances of the buddhas and the patriarchs themselves, at the same time, each was governed by *samādhi,* the state like the sea.

[4] The Buddha said:

> Only of real *dharma*s is this body composed.
> The moment of appearance is just the appearance of *dharma*s;
> The moment of disappearance is just the disappearance of *dharma*s.
>
> At the moment when these *dharma*s appear we do not speak of the appearance of self.

At the moment when these *dharma*s disappear we do not speak of
the disappearance of self.[3]
An instant before, an instant after: instant does not depend on instant;
A *dharma* before, a *dharma* after: *dharma* does not oppose *dharma*.
Just this is called *samādhi,* state like the sea.

[5] We should painstakingly learn in practice and consider these words of the Buddha. Attaining the truth and entering the state of experience do not always depend upon an abundance of knowledge or upon an abundance of words. Scholars of wide learning and abundant knowledge have gone on to attain the truth under four lines. Scholars extensively versed [in texts as numerous as] the sands of the Ganges have eventually entered the state of experience under a single line or verse. Still less are the present words about seeking inherent enlightenment in the future or about grasping initiated enlightenment in the middle of experience. In general, though the real manifestation of inherent enlightenment and so on is a virtue of a Buddhist patriarch, the various kinds of enlightenment such as initiated enlightenment and inherent enlightenment do not define a Buddhist patriarch.

[7] The Buddha said:

Only of real *dharma*s is this body composed.
The moment of appearance is just the appearance of *dharma*s;
The moment of disappearance is just the disappearance of *dharma*s.
At the moment when these *dharma*s appear we do not speak of the
appearance of self.
At the moment when these *dharma*s disappear we do not speak of
the disappearance of self.
An instant before, an instant after: instant does not depend on instant;
A *dharma* before, a *dharma* after: *dharma* does not oppose *dharma*.
Just this is called *samādhi,* state like the sea.

[7] The concrete moment of this "sea-like *samādhi*" is just a concrete moment "only of real *dharma*s," and it is expression of the truth of "sole reliance on real *dharma*s."[4] This moment is said to be "this composed body." The integrated form that is "composed" of "real *dharma*s," is "this body."
145a We do not see "this body" as "an integrated form": real *dharma*s compose it. This composed body has been expressed as the truth as "this body."

[8] "The moment of appearance is just the appearance of *dharma*s." This "appearance of *dharma*s" never leaves "appearance" trailing behind. For this reason, "appearance" is beyond sensing and beyond knowing, and this state is expressed as "not speaking of the appearance of self." It is not that, while we are "not speaking" of "the appearance of self," other people are perceiving, realizing, thinking, and discriminating that "these *dharma*s appear."[5] Just in the moment of the ascendant state of mutual realization, we fall upon convenient opportunities for mutual realization.[6] "Appearance" is inevitably a concrete "moment" having arrived; for "the moment" is "appearance." Just what is this "appearance"? It may be "appearance" itself. It is "appearance" that is itself already a "moment," and it never fails to disclose the naked skin, flesh, bones, and marrow. Because appearance is "appearance" that is "composed,"[7] appearance as "this body" and appearance as "appearance of the self" is "only of real *dharma*s." It is beyond only perception of sound and form: it is "the real *dharma*s" that are "the appearance of the self," and it is "the appearance of the self" that is "beyond speech."[8] "Not speaking" does not mean failing to express anything; for being able to express the truth is not the same as being able to speak. "The moment of appearance" is "these real *dharma*s" here and now: it is not of the twelve hours. "These real *dharmas*" here and now are "the moment of appearance"; they are beyond the competitive appearance of the three worlds.[9] An ancient buddha said, "Suddenly fire appears."[10] The "independence" of this real "appearance" is expressed as "fire appears." An ancient buddha said, "In the moment, when appearance and disappearance do not cease, what are we to do?"[11] Thus, "appearance and disappearance," though they are the appearance of the self itself and are the disappearance of the self itself, are "not ceasing."[12] We should determine the real meaning of these words "not ceasing" by entrusting ourselves totally to that buddha.[13] This "time" in which "appearance and disappearance" are "not ceasing" is cut and continued as the very lifeblood of the Buddhist patriarchs. At the moment when appearance and disappearance are not ceasing, "It is who that appears and disappears." The appearance and disappearance of "who" is "people who must be saved through this body," is "at once manifesting this body," and is "preaching for them the Dharma";[14] it is "past mind being unable to be grasped";[15] it is "you having got my marrow,"[16] and it is "you having got my bones"[17]—for it is "who"[18] that appears and disappears.

[11] "At the moment when these *dharma*s disappear, we do not speak
145b of the disappearance of self." The very moment in which "we do not speak of the disappearance of self" is just "the moment when these *dharma*s disappear." "Disappearance" is the disappearance of "real *dharma*s": it is disappearance, but at the same time it must also be real *dharma*s. Because it is real *dharma*s, it is not confined to the atoms of the objective world, and because it is not confined to the atoms of the objective world, it is untainted.[19] Simply this untaintedness is the buddhas and the patriarchs themselves. They say "You are also like this," [but] who could not be "you"?—it may be that all those who have "an instant [of mind] before and an instant [of mind] after"[20] are "you." [Buddhas and patriarchs] say "I am also like this," [but] who could not be "I"?—because all those who have "an instant [of mind] before and an instant [of mind]" after are "I." This "disappearance" is adorned with abundant varieties of hands and eyes. That is to say, it is "supreme and great nirvana," which is "called 'death,'" which is "insisted to be extinction,"[21] and which is "seen as an abode." Such limitlessly abundant hands and eyes[22] are all virtues of "disappearance." "Not speaking" in the moment when disappearance is the self, and "not speaking" in the moment when appearance is the self, while sharing the common liveliness of "not speaking," may be beyond the not speaking of common deadness. ["Not speaking"] is, already, the disappearance of "the *dharma* before" and the disappearance of "the *dharma* after"; it is "the instant before" of Dharma and "the instant after" of Dharma; it is "*dharma*s before and after" working for the Dharma; and it is "instants before and after" working for the Dharma. "Not to be dependent" is to work for the Dharma. "Not to be opposed" is to work for the Dharma. To cause [*dharma*s] not to be opposed and not to be dependent is to "express eighty or ninety percent of the truth."[23] When "disappearance" makes the four elements and the five aggregates into its hands and eyes, there is taking up and there is drawing back. When "disappearance" makes the four elements and the five aggregates into its course of action, a step forward is taken and a meeting takes place. At this time even [the expression] "the thoroughly realized body is hands and eyes"[24] is not sufficient, and even "the whole body is hands and eyes"[25] is not sufficient. In sum, "disappearance" is the virtue of the Buddhist patriarchs.[26] In regard to the present expression of the words "not opposed" and the expression of the words

"not dependent," remember, "appearance" in the beginning, middle, and end is "appearance"—"Officially, there is no room for a needle, but privately, a horse and cart can get through."[27] [Appearance] neither depends upon nor opposes disappearance at the beginning, middle, and end. It makes real *dhar-* 145c
*ma*s suddenly appear where there was formerly disappearance, but it is not appearance defined by disappearance: it is the appearance of real *dharma*s. Because it is the appearance of real *dharma*s, it is a form beyond opposition and dependence.[28] At the same time, disappearance and disappearance neither depend upon each other nor oppose each other. "Disappearance" also, at the beginning, middle, and end, is "disappearance"—"While we are meeting it, it does not stand out, but when our attention is drawn then we recognize its existence."[29] Disappearance happens suddenly where there was formerly appearance, but it is not disappearance defined by appearance: it is the disappearance of real *dharma*s. Because it is the disappearance of real *dharma*s, it is beyond mutual opposition and dependence.[30] Either way—whether "disappearance" is "just this"[31] or whether "appearance" is "just this"—"sole reliance on *samādhi* as the state like the sea is called 'real *dharma*s.'" Practice-and-experience that is "just this" is not nonexistent; it is simply that this untaintedness is called "*samādhi,* the state like the sea." *Samādhi* is realization; it is the expression of the truth; it is a night in which a hand reaches back and gropes for the pillow.[32] In such reaching back in the night and groping for the pillow, the groping for the pillow is not only a matter of *koṭi*s of *koṭi*s of myriad *kalpa*s; it is "myself being in the middle of the sea, preaching the *Sutra of the Lotus Flower of the Wonderful Dharma* solely and eternally."[33]

[17] Because of "not speaking of the appearance of self," "myself is in the middle of the sea." The surface before [me][34] is "eternal preaching" as "ten thousand ripples following a single slight wave";[35] and the surface behind [me] is "the *Sutra of the Lotus Flower of the Wonderful Dharma*" as a single wave following ten thousand slight ripples.[36] Even though I have wound and cast a thousand feet or ten thousand feet of fishing line, regrettably, the line just hangs straight down. The aforementioned "surface before and surface behind"[37] is "the surface of the sea that I am on": it is like saying "a concrete thing before, a concrete thing after."[38] "A concrete thing before, a concrete thing after" describes the placement of a thing upon a thing.[39] It is not that "in the middle of the sea" there is a person: "[the sea of] my being

in the sea" is neither an abode of worldly people nor a place loved by sacred people, but "my being there" exists only in "the middle of the sea." This is the "preaching" proclaimed "solely and eternally." This "being in the middle of the sea" neither belongs to the middle nor belongs to inside and outside; it "exists peacefully and eternally, preaching the *Sutra of the Flower*
146a *of Dharma*."[40] It does not reside in the east, west, south, or north; it is, "in a full boat emptily loaded with moonlight, to come back." This real refuge[41] is the process itself, here and now, of "coming back": who could describe it as the drudgery of staying in water?[42] It is realized only within the steep confines of the Buddha's state of truth. We call this [realization] the seal that seals water [as water]. Expressing it further, it is the seal that seals space [as space], or still further, the seal that seals mud [as mud]. The seal that seals water, though not necessarily the seal that seals the sea, in the further ascendant state may be the seal that seals the sea.[43] This is what is meant by "the seal of the sea,"[44] "the seal of water," "the seal of mud," and "the seal of the mind." Having been transmitted one-to-one, the mind-seal seals water, seals mud, and seals space.[45]

[20] Great Master Genshō[46] of Sōzan Mountain on one occasion is asked by a monk, "I have heard it said in the teachings that 'the Great Sea does not accommodate dead bodies.'[47] What is meant by 'the Sea'?"

The master says, "It includes myriad existence."

The monk says, "Then how can it not accommodate dead bodies?"

The master says, "What has stopped breathing does not belong."

The monk says, "Given that [the Sea] includes myriad existence, how can what has stopped breathing not belong?"

The master says, "Myriad existence, being beyond those virtues, has stopped breathing."[48]

[21] This Sōzan is the brother disciple of Ungo.[49] Here Tōzan's[50] fundamental instruction has found its mark exactly. The present words "I have heard it said in the teachings" mean the true teachings of the Buddhist patriarchs, not the teachings of the common and the sacred and not the small teachings of those who attach themselves to the Buddha-Dharma.

[22] "The Great Sea does not accommodate dead bodies." This "Great Sea" is beyond the inland seas, the outlying seas,[51] and suchlike, and it may be beyond the eight seas[52] and the like. Such things are not the concern of

[Buddhist] students. We recognize as sea not only that which is not the sea;[53] we recognize as the sea that which is the sea. Even if we forcibly insist that [this sea] is the sea, we cannot call it "the Great Sea."[54] "The Great Sea" does not always mean profound depths of water of the eight qualities,[55] and "the Great Sea" does not always mean nine great pools[56] of salt water and so on: "real *dharma*s" may be its "realized composition." Why should "the Great Sea" always be deep water? Therefore, the reason [human beings and gods] 146b
ask the question "What is the Sea?" is that "the Great Sea" remains unknown to human beings and gods, and so they express "the Great Sea" in words. People who ask about it are disturbing their attachment to the Sea. "It does not accommodate dead bodies": The meaning of "not accommodating" may be "acting with a clear head when a clear head comes, and acting with a dull head when a dull head comes."[57] "A dead body" is dead ash—"a mind that never changes however many times it meets spring."[58] [At the same time] "a dead body" is something that no person has ever experienced; therefore no one knows what it is.

[24] The master's words "includes myriad existence" express the sea. The fundamental principle he is expressing is not the assertion that some anonymous subject includes myriad existence; it is "inclusive myriad existence." He is not saying that "the Great Sea" includes myriad existence, but that what is expressing "inclusive myriad existence" is just "the Great Sea" itself. Though we do not know what it is, it is, for the moment, "myriad existence." Even to meet the figure of a buddha or the figure of a patriarch is just a momentary misperception of "myriad existence." In the time of "inclusion," even mountains are not confined to "rising to the top of the highest peak" and even water is not confined to "moving along the bottom of the deepest sea."[59] Drawing in may be like this, and letting go may be like this.[60] We speak of "the sea of buddha-nature" and we speak of "Vairocana's sea":[61] these are just "myriad existence." Although the surface of the sea is invisible, those who are swimming along do not doubt it. For example, in expressing [himself as] a Bamboo Thicket, Tafuku[62] says, "The odd one or two stalks are awry" and "Three or four stalks are askew." His is the path of action that realizes myriad existence as a confusion of mistakes. Even so, why does he not say "A thousand crooked ones, ten thousand crooked ones!"? Why does he not say "A thousand thickets, ten thousand thickets!"? We should not forget

146c the truth that is present like this in a thicket of bamboo. Even Sōzan's expression "it includes myriad existence" is just "myriad existence" itself.

[26] The monk says, "How can what has stopped breathing not belong?" Though this might mistakenly be seen in the form of a doubt, it is just the working of the ineffable mind. When [Master Rinzai says] "I have long had my doubts about this fellow,"[63] it is simply that he is meeting really with [the fellow in] "I have long had my doubts about this fellow." At the place where the ineffable exists, "how can what has stopped breathing 'not belong'"?, and "how can [the Great Sea] 'not accommodate' dead bodies"? At this concrete place, "this already is inclusive myriad existence; how can what has stopped breathing 'not belong'"? Remember, "inclusion" is beyond "belonging": "inclusion" is "not accommodating."[64] Even if "myriad existence" is a dead body, it may be that "not accommodating" directly goes through ten thousand years, and that "not belonging"[65] is this old monk placing one stone. Sōzan says, "Myriad existence, being beyond those virtues, has stopped breathing." This "myriad existence," whether it has stopped breathing or has not stopped breathing, may be "not belonging." Even if a dead body is a dead body,[66] if it experiences action in the state of "myriad existence," it will include [myriad existence], and it may be "inclusion" itself. In the process before and the process after described as "myriad existence," there are peculiar virtues. [But] this is not the state of "having stopped breathing": it is what is usually described as "the blind leading the blind."[67] The principle of the blind leading the blind, going further, is that of blind person leading blind person, and that of the blind masses leading the blind masses. At the time when the blind masses are leading the blind masses, "inclusive myriad existence" includes "inclusive myriad existence." Are there any number of additional great truths that are other than "myriad existence"? Before such consideration has ever been realized, the state is *samādhi,* state like the sea.

Shōbōgenzō Kai-in-zanmai

Written at Kannondōrikōshōhōrinji on the twentieth day of the first month of summer,[68] in the third year of Ninji.[69]

Notes

1 *Kai-in-zanmai,* according to the *Bukkyōgo-daijiten,* represents the Sanskrit *sāgara-mudrā-samādhi*. Other sources give the phrase *samudra-mudrā-samādhi*. *Sāgara* and *samudra* both mean the sea.

2 From a verse by Master Yakusan Igen, quoted in Chapter Eleven (Vol. I), *Uji:* "Sometimes standing on top of the highest peak/Sometimes moving along the bottom of the deepest ocean. . . ."

3 The poem up to this point is quoted in the *Yuimakyō,* pt. 2, chapter 5 (the chapter in which Mañjuśrī asks after Vimalakīrti's health). It is not known if Master Dōgen found the rest of the poem in another sutra.

4 From this paragraph to paragraph 17, Master Dōgen expands the meaning of each character of the Buddha's verse, character by character. The first line of the poem says *tada shūhō* [*o*] *mot*[*te*] *ko*[*no*] *mi* [*o*] *gōjō* [*su*]. In this paragraph Master Dōgen considers the meaning of each of the four elements of the sentence: *Tan-i,* "only of" or "sole reliance," *shūhō,* "real *dharma*s," *gōjō,* "composed" or "realized composition," and *shishin,* "this body."

5 Cessation of subjective tendencies on the one hand, and realization of real things on the other, are not separate but are realized in the oneness of subject and object.

6 *Sōken,* "meeting each other" or "mutual realization," suggests oneness between the subjective side (not speaking of self) and the concrete side (appearance of *dharma*s).

7 In other words, which is real.

8 *Fugon* means "do not speak" or "beyond speaking."

9 A monk once asked Master Gantō Zenkatsu (828–887), a successor of Master Tokusan Senkan, "What are we to do when the three worlds appear in competition with each other?" The master said, "Just sit!" The monk said, "I do not understand. What does the master mean?" The master said, "Bring Rozan Mountain here and I will tell you." *Shinji-shōbōgenzō,* pt. 1, no. 75.

10 *Lotus Sutra, Hiyu* ("A Parable"): "Whereupon the house/Suddenly catches fire./In the four directions, all at once,/Its flames are in full blaze." (LS 1.186–88.)

11 Master Razan Dōkan, a successor of Master Gantō Zenkatsu, asked Master Gantō, "When appearance and disappearance do not cease, what are we to do?" Master Gantō replied, "Who is it that appears and disappears?" *Wanshizenjigoroku,* vol. 2.

[12] *Futei,* "not ceasing," suggests the standing still of time in the present.

[13] *Kare,* "him," means Master Razan.

[14] Alludes to the description of Bodhisattva Avalokiteśvara in the *Lotus Sutra, Kanzeon-bosatsu-fumon* ("The Universal Gate of Bodhisattva Regarder of the Sounds of the World"). See LS 3.252.

[15] The Buddha's words from the *Diamond Sutra.* See Chapter Eighteen (Vol. I), *Shin-fukatoku*.

[16] Master Bodhidharma's words to his disciple Taiso Eka. See Chapter Forty-six (Vol. III), *Kattō*.

[17] Master Bodhidharma's words to his disciple Dōiku. Ibid.

[18] *Ko*[*re*] *tare* [*ka*], *zesui* means "who is it?" or "concrete who." *Tare, sui,* "who," is often used in the *Shōbōgenzō* to represent a person whose state cannot be expressed in words.

[19] Master Daikan Enō asks Master Nangaku Ejō, "Do you rely on practice and experience, or not?" Master Nangaku says, "Practice-and-experience is not nonexistent, but it must not be tainted." Master Daikan Enō says, "Just this untaintedness is that which the buddhas guard and desire. You are also like this. I am also like this. And the ancestral masters of India were also like this. . . ." In the story, "not tainted" means not divided by thinking into means and aim. See, for example, Chapter Seven (Vol. I), *Senjō;* Chapter Sixty-two (Vol. III), *Hensan*.

[20] *Zennen-konen,* as in the verse under discussion. *Nen* means 1) thinking, mindfulness, or consciousness; 2) a thought, a mental image, a moment of consciousness; and hence, 3) a moment or an instant.

[21] The *Rokusodaishihōbōdankyō* (*Platform Sutra of the Sixth Patriarch's Dharma Treasure*), in the section on Master Shido, says, "Supreme and great nirvana is perfectly bright and always serenely illuminating, but the common person calls it death, non-Buddhists insist that it is extinction, and people who seek the two vehicles see it as non-becoming."

[22] *Kyota-shugen,* "limitlessly abundant hands and eyes," appears in a story quoted and discussed in Chapter Thirty-three, *Kannon:* Master Ungan Donjō asks Master Dōgo Enchi how he understands the limitlessly abundant hands and eyes of Bodhisattva Avalokiteśvara. Bodhisattva Avalokiteśvara is usually understood as a spiritual symbol of compassion, but Master Dōgo compared the function of the bodhisattva to a hand reaching back for a pillow in the night.

[23] *Hakkujō no dōtoku,* "an expression of the truth that is eighty or ninety percent of realization," are the words of Master Dōgo Enchi from the discussion of Bodhisattva Avalokiteśvara in Chapter Thirty-three, *Kannon.*

[24] *Tsūshin ko*[*re*] *shugen,* the words of Master Dōgo. Ibid.

[25] *Henshin ko*[*re*] *shugen,* the words of Master Ungan. Ibid.

[26] *Metsu* means not only disappearance but also dissolution or cessation, as in the third of the Four Noble Truths, *mettai,* "the truth of cessation," from the Sanskrit *nirodha-satya.*

[27] Master Kyōsei Dōfu asks, "Without the eyes of the sacred, how could we reflect something so ineffable?" Master Sōzan Honjaku answers, "Officially, there is no room for a needle, but privately, a horse and cart can get through." (*Keitokuden-tōroku,* chapter 17.)

[28] *Futaitai-sō. Sō* means 1) mutually, and 2) form, aspect, appearance. The verse says *fusōtai,* "not mutually dependent," and *fusōtai,* "not mutually opposed." In those compounds *so* functions as an adverb ("mutually"). In this sentence, Master Dōgen moved the position of *so* so that it functions as a noun ("form") and its meaning is completely changed.

[29] These are originally the words of Master Tanka Tenen. Further to them, a monk asked Master Chōkei Eryō, "A man of old said 'While we are meeting it, it does not stand out; when our attention is drawn to it, then we recognize its existence.' What is this situation?" The master said, "Have you recognized existence yet?" (*Keitokuden-tōroku,* chapter 18.)

[30] *Fusōtaitai.* See note 28.

[31] *Zesoku.* Master Dōgen, as was his custom, interpreted even the seemingly innocent characters of the verse as direct representations of reality here and now.

[32] Alludes again to the words of Master Dōgo quoted in Chapter Thirty-three, *Kannon.*

[33] *Lotus Sutra, Daibadatta* ("Devadatta") chapter. LS 2.218.

[34] *Zenmen. Men* means face, surface, scene, or instance. *Zenmen* suggests the concrete scene before the eyes and at the same time it suggests the instant before the moment of the present.

[35] From a verse by Master Sensu Tokujō: "For a thousand feet my line hangs straight down,/The slightest wave is followed by ten thousand ripples./The night is quiet, the water cold, the fish not biting./My boat filled with a vacant cargo of moonlight, I return."

[36] To suggest the mutual relation of subject and object, Master Dōgen reversed the expression in Master Sensu Tokujō's verse.

[37] *Zenmen-komen,* "surface before, surface behind," mirrors the expressions of the original verse under discussion: *zennen-konen,* "instant before, instant after," and *zenpō-kohō,* "*dharma* before, *dharma* after." The expressions all suggest the momentary occurrence of reality.

[38] *Zentō-kotō,* literally, "head before, head after." *Men,* "face," and *tō,* "head," are both used as counters for things in general. But whereas *men* is used to count thin flat

objects, and sometimes to count abstractions (see, for example, its usage in Chapter Twenty [Vol. I], *Kokyō*), *tō* is used only to count solid concrete objects. Here Master Dōgen seems to be stressing that *men* means not only a phenomenal aspect but also a concrete surface.

[39] *Zū-jō-an-zū,* lit., "placing a head on a head," in Master Dōgen's usage, expresses the state in which each concrete thing exists as it is. Master Dōgen explains the expression in detail in Chapter Thirty-eight, *Muchū-setsumu,* paragraph 182.

[40] *Chinjō-zai-setsu-hokkekyō,* most likely a quote from the *Lotus Sutra,* but source not traced.

[41] *Jikki,* "or the real place to come back to." *Ki, kae*[*ru*], "come back" or "return," is the final character of the four-line verse by Master Sensu Tokujō.

[42] *Taisui no anri. Taisui* usually occurs in the phrase *dadei-taisui,* "dragging through mud and staying in water," symbolizing mundane daily trials. See, for example, the closing sentences of Chapter Twenty-two, *Busshō.*

[43] As concepts, "water" and "sea" are different, but in reality they may be one thing.

[44] *Kai-in,* as in the last line of the verse and the title of the chapter.

[45] In other words, zazen makes water water, makes mud mud, and makes space space. In Chapter Seventy-two (Vol. III), *Zanmai-ō-zanmai,* Master Dōgen says that the mind-seal transmitted from the Seven Buddhas is just sitting in the full lotus posture.

[46] Master Sōzan Honjaku (840–901), successor of Master Tōzan Ryōkai. Great Master Genshō is his posthumous title.

[47] Non-accommodation of dead bodies is one of ten virtues traditionally ascribed to the sea. The *Garland Sutra* has a chapter called *Jūji* ("Ten States"), comparing the state of a bodhisattva to the following ten states of the sea: 1) it gets gradually deeper; 2) it does not accept dead bodies; 3) its name cannot be given to lesser bodies of water; 4) it has a single taste; 5) it contains many treasures; 6) its depths are impenetrable; 7) it is wide, great, and immeasurable; 8) it contains many creatures with big bodies; 9) its tides do not lose time; 10) it can accept all great rains without overflowing. In the sutra, the sea not accepting dead bodies (i.e., corpses washing up on the shore) suggests that there is nothing in this world that does not have any life or meaning.

[48] In other words, reality that is beyond thinking just exists in the moment, prior to any intentional movement. *Shinji-shōbōgenzō,* pt. 2, no. 94.

[49] Master Ungo Dōyō (?–902), like Master Sōzan, was a successor of Master Tōzan Ryōkai.

[50] Master Tōzan Ryōkai (807–869), successor of Master Ungan Donjō.

[51] The *Abidharmakośa-śāstra* contains a legendary description of inland seas and outlying seas.

[52] The *Long Āgama Sutra* describes eight seas bordering the eight mountains around Mount Sumeru.

[53] For example, the literary world is called *hitsukai,* literally, "ocean of the brush." See Chapter Nine (Vol. I), *Keisei-sanshiki.* Other examples, the sea of buddha-nature and the sea of Vairocana, follow in the next paragraph.

[54] *Daikai,* "Great Sea," represents not only the sea but the whole of reality.

[55] The eight qualities of the water are: 1) sweet, 2) cool, 3) soft, 4) light, 5) pure, 6) not odorous, 7) not harmful to the throat when being drunk, 8) not harmful to the intestines after being drunk. This list is also from the *Abidharmakośa-śāstra.*

[56] *Kyū-en* refers to nine famous deep river pools in China. They are also mentioned in Chapter Fourteen (Vol. I), *Sansuigyō*. Here they are examples of great bodies of water, beyond which there exists the reality symbolized by the sea.

[57] The words of Master Chinshū Fuke, the so-called Happy Buddha (see *Shinji-shōbōgenzō,* pt. 1, no. 22). Master Dōgen suggested that "not accommodating" means not retaining any worrisome concepts.

[58] The words of Master Daibai Hōjō, from a poem quoted in Chapter Thirty, *Gyōji.* In this case, "dead ash" symbolizes the state of an excellent Buddhist practitioner in whom all interferences have ceased.

[59] References to Master Yakusan's poem. See note 2.

[60] *Shu,* lit., "accepting," "retracting," or "drawing in," and *ho,* "releasing," "casting out," or "letting go," represent passive and active behavior. Actions as well as things are included in the state of inclusion.

[61] Vairocana is the Sun Buddha, so "Vairocana's sea" suggests a scene flooded with light.

[62] Master Kōshū Tafuku (dates unknown), a successor of Master Jōshū Jūshin. His nickname was Issōchiku, which means "Bamboo Thicket." A monk asks him, "Just what is Tafuku's Bamboo Thicket?" The master says, "One stalk or two stalks are awry." The monk says, "This student does not understand." The master says, "Three stalks or four stalks are askew." (*Keitokudentōroku,* chapter 11; *Gotōegen,* chapter 4.)

[63] Master Rinzai's ironic words in praise of his disciple Master Fuke.

[64] *Fushuku,* "not accommodating" or "transcending accommodation," suggests a state without division between subject and object.

[65] *Fujaku,* "not belonging" or "transcending attachment," also suggests the state without division between subject and object.

[66] *Shishi,* "dead body," may be interpreted not only as a corpse but also, figuratively, as a person whose life is being wasted.

[67] *Ichimō* [*no*] *shūmō* [*o*] *hi*[*ku*], literally, “a blind person leading many blind people.”

[68] That is, the fourth month in the lunar calendar.

[69] 1242.

[Chapter Thirty-two]

Juki 147a3

Affirmation

Translator's Note: Ju *means to give, and* ki *means affirmation, so* juki *means affirmation.*[1] *Buddhist sutras contain many descriptions of Gautama Buddha giving his disciples affirmation that they would attain the truth, but few Buddhist scholars concerned themselves with the meaning of these affirmations. Master Dōgen, however, saw the great significance of these affirmations in Buddhist philosophy. In this chapter he explained the meaning of affirmation and taught us why Buddhist sutras so often described affirmations of attaining the truth.*

[31] The great truth transmitted one-to-one by the Buddhist patriarchs is affirmation. Those who lack a Buddhist patriarch's learning in practice have never seen it even in a dream. With respect to the timing of this affirmation, affirmation is given even to those who have not yet established the *bodhi*-mind. Affirmation is given to [those who are] without the buddha-nature[2] and affirmation is given to [those who] have the buddha-nature.[3] Affirmation is given to existent bodies[4] and affirmation is given to nonexistent bodies.[5] Affirmation is given to buddhas. The buddhas maintain and rely upon the affirmation of the buddhas. We should not learn that they become buddha after receiving affirmation, and we should not learn that they receive affirmation after becoming buddha. In the moment of affirmation there is becoming buddha, and in the moment of affirmation there is practice. For this reason, there is affirmation in the buddhas, and there is affirmation in the ascendant state of buddha. Affirmation is given through the self and affirmation is given through the body-and-mind. To be fulfilled in the learning of and adept in the great matter of affirmation is to be fulfilled in the learning of and adept in the great matter of the Buddha's truth. Affirmation is present before the body and affirmation is present after the body.[6] There is

affirmation recognized by the subject and there is affirmation not recognized by the subject. There is affirmation that others are made aware of and there is affirmation that others are not made aware of. Remember, affirmation has realized the self, and affirmation is just the self that has been realized. Therefore, what has been received from the buddhas and the patriarchs, rightful successor to rightful successor, is nothing other than affirmation. There is not a single *dharma* that is other than affirmation. How much less could the mountains, rivers, and the earth, or Sumeru and the vast oceans be [other than affirmation]? Beyond it there is not a single or even a half of a third son of Zhang or fourth son of Li. Affirmation that we investigate like this is being able to express the truth in one phrase, is being able to hear the one phrase, is not understanding the one phrase, and is grasping understanding of the one phrase; it is action itself and it is the act of preaching. It directs a step backward[7] and it directs a step forward.[8] That we are able to sit wearing the
147b robe today could never have been realized without our receiving the affirmation that has come from the ancient past. Because we put the palms together and humbly place [the robe] upon the head, reality is affirmation. The Buddha said, "There are many kinds of affirmation, but if I now briefly summarize them, there are eight kinds, as follows: 1) the subject knows, others do not know; 2) everybody else knows, the subject does not know; 3) both the subject and everybody else know; 4) neither the subject nor everybody else knows; 5) the near realize it, the far do not realize it; 6) the far realize it, the near do not realize it; 7) both [the near and the far] realize it; 8) neither [the near nor the far] realize it."[9]

Another sutra says, "[There are] those [affirmations] that the near know, those that the far know, those that both far and near know, and those that neither near nor far know."

[35] There are such affirmations as these. So do not wildly imagine that just because it is beyond the recognition of this present soul in a stinking bag of skin, affirmation cannot be. Do not say that affirmation cannot easily be given [even] to human features that are unenlightened. In worldly thoughts what has usually been studied is that affirmation may be given when the merit of practice is fulfilled and becoming buddha is assured, but the Buddha's truth is not like that. Hearing a single phrase "sometimes following [good] counselors," and hearing a single phrase "sometimes following the sutras," is just

the attainment of affirmation—for [attaining affirmation] is just the original practice of all the buddhas, and because it is the good root of the hundred 147c weeds.[10] If we were to say in words what affirmation is, it may be that people who have attained affirmation are all people who have realized the ultimate. Remember, even an atom is supreme, even an atom is in the ascendant state. Why should affirmation not be an atom? Why should affirmation not be a single *dharma*? Why should affirmation not be the myriad *dharma*s? Why should affirmation not be practice-and-experience? Why should affirmation not be the Buddhist patriarchs? Why should affirmation not be effort in pursuit of the truth?[11] Why should affirmation not be great realization and great delusion? Affirmation is "In your generation our school will flourish greatly in the world,"[12] and affirmation is "You are also like this and I am also like this."[13] Affirmation is a sign; affirmation is ambiguity;[14] affirmation is a face breaking into a smile;[15] affirmation is living-and-dying, going-and-coming; affirmation is the whole universe in ten directions; affirmation is the entire universe never having been hidden.

[38] Great Master Shūitsu of Gensha-in Temple[16] is walking along with Seppō[17] when Seppō points to the ground in front of them and says, "This plot of land is a good place to build a tombstone."[18]

Gensha says, "How high?"

Seppō then looks up and down.[19]

Gensha says, "Your happy effects upon human beings and gods are undeniable, but, Master, it appears that you have never dreamed of the affirmation given on Vulture Peak."

Seppō says, "What would you say?"

Gensha says, "Seven feet or eight feet."[20]

[39] Gensha's present expression, "It appears that the master has never dreamed of the affirmation given on Vulture Peak" neither says that Seppō lacks the affirmation given on Vulture Peak nor says that Seppō has the affirmation given on Vulture Peak: it says "It appears that the master has never dreamed of the affirmation given on Vulture Peak."[21] "The affirmation given on Vulture Peak" is the eye that is worn on high.[22] It is "I possess the right-Dharma-eye treasury and the fine mind of nirvana. I transmit them to Mahākāśyapa."[23] Remember, in regard to the sameness of experience at the time when Seigen gave affirmation to Sekitō,[24] that Mahākāśyapa was receiving

the affirmation of Seigen and Seigen was giving the affirmation of Śākyamuni; therefore, it is clear that every buddha and patriarch is in possession of the
148a transmission of the right-Dharma-eye treasury. Thus Sōkei[25] had given his affirmation to Seigen already. And when Seigen had received the affirmation of the Sixth Patriarch, he was, maintaining and relying upon the affirmation, Seigen. At this time, what the Sixth Patriarch and all the patriarchs had learned by experience was directly being put into practice through the affirmation of Seigen. This state is described: "Clear, clear are the hundred weeds; clear, clear is the will of the Buddhist patriarchs."[26] So is there any Buddhist patriarch who is other than the hundred weeds? And how could the hundred weeds be other than "I" and "you"?[27] Do not be so stupid as to think that the *dharma*s with which we are equipped are necessarily recognizable and visible to us. It is not so. The *dharma*s that we ourselves recognize are not always our own possessions, and our own possessions are not always seen by us or recognized by us. So do not suspect that just because [affirmation] is beyond our present ability to know it or to consider it, it cannot be present in us. Needless to say, the affirmation given on Vulture Peak means the affirmation given by Śākyamuni Buddha. This affirmation is the affirmation that has been given by Śākyamuni Buddha to Śākyamuni Buddha. The principle here may be that before affirmation becomes a joining together, affirmation is not given. In other words, the principle is that even where affirmation is already present there is no obstacle to affirmation, and where affirmation has been absent affirmation does not make something surplus. Nothing lacking, nothing surplus: this is the principle of the affirmation that has been given by all the Buddhist patriarchs to all the Buddhist patriarchs. For this reason, an ancient buddha[28] said:

> [Masters of] the past and present hold up the whisk to preach
> to East and South,
> Their great intention is deep and subtle—not easily experienced.
> If the masters had not given us this principle in their teachings,
> By means of what view could we discuss the profound?[29]

148b [42] Now to investigate Gensha's point, in consideration of how high is a tombstone there should be expression of the truth of how high it is—it is never five hundred *yojana*s or eighty thousand *yojana*s.[30] Thus, it is not

that [Gensha] dislikes the looking up and down. It is simply that—although [Seppō's] happy effects upon human beings and gods are undeniable—his looking at the height of the tombstone is not what is affirmed by Śākyamuni Buddha. What obtains the affirmation of Śākyamuni Buddha is an expression of the truth that is "seven feet or eight feet." To examine the real affirmation given by Śākyamuni Buddha, we should examine it by means of an expression of the truth that is "seven feet or eight feet." So then, setting aside for the moment the ascribing of fitness or unfitness to the expression of the truth "seven feet or eight feet," affirmation must definitely include the affirmation of Seppō and the affirmation of Gensha.[31] Moreover, we should express how high a tombstone is by utilizing affirmation. If we utilize anything other than affirmation to express the Buddha-Dharma, it will not be an expression of the truth. [But] if we understand, hear, and say that our self is really our self, the universe that realizes affirmation will definitely be present. To those in the position of giving affirmation there has come the effort that commonly experiences the state of affirmation. It is in order to master the giving of affirmation that so limitlessly many Buddhist patriarchs have realized the right state of truth. And it is the power of the effort to give affirmation that brings out the buddhas themselves: this is why it is said that "only by reason of the one great purpose do [the buddhas] appear in the world."[32] The point here is that, in the ascendant state, it is inevitably non-self which receives the affirmation of non-self. This is why buddhas receive the affirmation of buddhas. In general in their giving of affirmation, with a single hand they give affirmation, with both hands they give affirmation, and with a thousand hands and eyes[33] they give affirmation and are given affirmation. On one occasion [the Buddha] gave affirmation by holding up 148c
an *uḍumbara* flower and on another occasion he gave affirmation by taking up a robe of golden brocade.[34] Neither of these was an enforced act; they were the words and deeds of affirmation itself. There may be affirmation received from within and affirmation received from without. The principle of mastering within-and-without should be learned in practice under affirmation. Learning of the truth as affirmation is a single track of iron for ten thousand miles. Mountain-still sitting as affirmation is ten thousand years in a single instant.

[45] An ancient buddha[35] said:

> Following one after another, they are able to realize buddha;[36]
> And from one to the next in turn, they give affirmation.[37]

The "realization of buddha" expressed here inevitably "follows one [moment] after another." Through tiny intervals that "follow one after another," we realize buddha. Through this means, "the giving of affirmation turns from one [moment] to the next." "Turning from one to the next" is "turning" attaining "turning,"[38] and "turning from one to the next" is "being next" attaining "being next."[39] It is, for example, "the moment."[40] The moment is activity. This activity is beyond "the intentionally produced body" of limited thought, is beyond "the intentionally produced circumstances" of limited thought, is beyond doing that is fathomed out, and is beyond the created mind.[41] Truly, intentional production of circumstances and nonproduction of circumstances should both be investigated by relying utterly on the principle of "turning from one [moment] to the next." Doing and not doing should both be investigated by relying utterly on the principle of "turning from one [moment] to the next." That the buddhas and the patriarchs are now being realized is because they are being "turned from one [moment] to the next" by activity. Five buddhas and six patriarchs coming from the west are being "turned from one [moment] to the next" by activity. Still more, fetching of water and carrying of firewood[42] has continued "turning from one [moment] to the next." The actual appearance of an existent buddha with mind here and now[43] is "[moments] turning from one to the next." In regard to the extinction of an existent buddha with mind here and now, one extinction and two extinctions are not to be seen as odd: [buddhas] may pass through limitlessly abundant extinctions, may realize limitlessly abundant realizations of the truth, and may manifest as signs and features limitlessly abundant signs and features.[44] This is, "in one [moment] after another, being able to realize buddha"; it is, in one [moment] after another, being able to accomplish extinctions; it is, in one [moment] after another, being able to give affirmation; and it is, in one [moment] after another, being able to turn from one to the next. "Turning from one [moment] to the next" is not inherent; it is
149a simply that which is all-pervasive and totally penetrating. Buddhas and patriarchs now seeing each other face-to-face and meeting each other face-to-face is "one [moment] following after another." There is no gap whereby

buddhas and patriarchs might flee the turning, from one [moment] to the next, of their giving of affirmation.

[47] An ancient buddha[45] said:

> Now that we have heard from the Buddha
> Of the splendid matter of affirmation,
> And, from one to the next in turn, have received affirmation,
> Body-and-mind everywhere rejoices.[46]

[47] This says that "the splendid matter of affirmation" is always "what we now hear from the Buddha." What we now hear from the Buddha, that "Onward[47] turning from one [moment] to the next receives affirmation," describes "body-and-mind everywhere rejoicing." "Onward turning from one [moment] to the next" might be "we now": it may be unconnected with the self and others of past, present, and future. It might be what is "heard from the Buddha," not what is heard from others. It is beyond delusion and realization, beyond living beings, and beyond grass, trees, and national lands: it is "the splendid matter of affirmation," which is "heard from the Buddha," and it is "onward turning from one [moment] to the next receiving affirmation." The fact of "turning from one [moment] to the next" cannot stop in any nook or cranny even for an instant, and "body-and-mind everywhere rejoices" incessantly. Joyful "receiving of affirmation in onward turning from one [moment] to the next" is always commonly experienced and everywhere explored[48] with the body, and is always commonly experienced and everywhere explored with the mind. Furthermore, because the body everywhere pervades the mind and the mind everywhere pervades the body, [the sutra] says "body-and-mind everywhere." Just this state is the whole world,[49] the whole [of space in all] directions, the whole body, and the whole mind. It is, in other words, a singular state and an individual case of "rejoicing." This "rejoicing" makes sleep and wakefulness conspicuously joyful and makes delusion and realization joyful, at which time [rejoicing, and sleep, wakefulness, delusion, or realization] are in immediate contact with each other but are not tainted by each other.[50] Thus, "turning from one [moment] to the next," and thereby "receiving affirmation," is "the splendid matter of affirmation."

> [50] Śākyamuni Buddha addresses eighty-thousand *mahāsattva*s through Bodhisattva Medicine King:[51] "Medicine King! You see among

this great assembly countless gods (*deva*s), dragon kings (*nāga*s),
149b *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, *mahoraga*s,[52] humans and nonhumans, as well as *bhikṣu*s, *bhikṣuṇī*s, *upāsaka*s, and *upāsikā*s, those who seek to be *śrāvaka*s, those who seek to be *pratyekabuddha*s, and those who seek the truth of Buddha. When such beings as these are, all before the Buddha, hear a single verse or a single word of the *Sutra of the Lotus Flower of the Wonderful Dharma* and rejoice in it even for a single moment of consciousness, I give affirmation to them all: 'You will attain *anuttara samyaksaṃbodhi*.'"[53]

[51] Thus, in the present gathering of countless multitudes, although the pursuits and the understandings of gods, dragon kings, the four groups,[54] and the eight groups[55] are different, who among them could not be of the wonderful Dharma? What does it mean to let a single word or a single verse be heard? It means that even a single moment of your own consciousness can make external things rejoice. "Beings such as they are"[56] means beings of the Flower of Dharma. "All before the Buddha" means totally inside the Buddha. "Humans and nonhumans"—whether [the distinction] is delusion in regard to myriad phenomena or whether it is a seed already planted in the hundred weeds—may be beings as they are. To beings as they are, "I totally give affirmation." The state of "I totally give affirmation," which is right from head to tail, is itself just the attainment of *anuttara samyaksaṃbodhi.*

[52] Śākyamuni Buddha addresses Medicine King: "Moreover, after the Tathāgata's extinction, if there are any people who hear even a single verse or a single word of the *Sutra of the Lotus Flower of the Wonderful Dharma* and rejoice in it for even a single moment of consciousness, again, I give affirmation of *anuttara samyaksaṃbodhi*."[57]

[53] What passage of time might be being described by the present words "After the Tathāgata's extinction. . ."? Forty-nine years? Or the whole eighty-year span?[58] For the present, they may be describing the whole eighty-year span. "If there are any people who hear even a single verse or a single word of the *Sutra of the Lotus Flower of the Wonderful Dharma* and rejoice in it for even a single moment of consciousness. . . ." Does this describe [the sutra] being heard by the wise or being heard by those without wisdom?

Does it describe fallible hearing or infallible hearing? If we express it for others, [the expression] should be "If there are any people, [the sutra] is heard." Never discuss [those people] as beings who have wisdom, who do not have wisdom, and so on. Speak as follows: although what hears the [*Sutra* 149c
of the] *Flower of Dharma* is the profound and unfathomable wisdom of countless buddhas,[59] when [the sutra] is heard it is always a single word, when [the sutra] is heard it is always a single verse, and when [the sutra] is heard it is always a single moment of joy. Such a moment might be "My giving again affirmation of *anuttara samyaksaṃbodhi*." There is giving of affirmation "again," and there is giving of affirmation "to all." Do not leave [affirmation] at the mercy of any blundering third son of Zhang: experience it in the same state [as buddhas] through painstaking effort. Rejoicing at a word or a verse may be "an instance of an existent person hearing"[60]—there being no spare time to place "skin," "flesh," "bones," and "marrow" on top of skin, flesh, bones, and marrow.[61] To be given affirmation of *anuttara samyaksaṃbodhi* is my own wish having been fulfilled; [at the same time] it may describe countless bags of skin; it is the hopes of the many also being satisfied; and it might be countless "instances of existent people hearing." There have been affirmations given by taking up a sprig of pine;[62] there have been affirmations given by picking up an *uḍumbara* flower;[63] there have been affirmations given by the wink of an eye; and there have been affirmations given by a face breaking into a smile. There is a past example of [affirmation] being transmitted with a pair of sandals.[64] These may be so many examples of "this Dharma not being able to be understood by thinking and discrimination."[65] Affirmation is given in "my body being it," and affirmation is given in "your body being it." This truth can affirm the past, the present, and the future. Because the past, the present, and the future are included in the giving of affirmation, they are realized when the self is affirmed, and they are realized when the external world is affirmed.

> [56] Vimalakīrti[66] says to Maitreya,[67] "Maitreya! The World-honored One, [it is said,] has given you affirmation that in a certain life[68] you will attain *anuttara samyaksaṃbodhi*. With which life might you accomplish the affirmation: past, future, or present? If [you say] a past life, [I say] past lives have already vanished. If a future life, future lives have not yet come. If the present life, the present life does not abide at all.

150a According to the Buddha's preaching, just in the now, *bhikṣu,* you live and age and die. If affirmation is accomplished through non-birth,[69] non-birth is just the right state. [But] in the right state there is neither 'receiving affirmation' nor 'attaining *anuttara samyaksaṃbodhi*.' So how, Maitreya, can you receive affirmation for a certain life? Are you expecting to accomplish the affirmation by following the appearance of reality?[70] Are you expecting to accomplish the affirmation by following the disappearance of reality? If [you expect] to accomplish the affirmation through the appearance of reality, [I say] reality does not have appearance. If [you expect] to accomplish the affirmation through the disappearance of reality, [I say] reality does not have disappearance. All living beings are just reality; all *dharma*s are also just reality; saints and sages are also just reality; and even [you,] Maitreya, are also just reality. If Maitreya is able to receive affirmation, all living beings must receive affirmation too. Why? [Because] reality is not dual and not differentiated. If Maitreya attains *anuttara samyaksaṃbodhi*, all living beings must attain it too. Why? [Because] all living beings are just the manifestation of *bodhi*."[71]

[58] The Tathāgata does not say that what Vimalakīrti says is wrong. At the same time, Maitreya's accomplishment of affirmation has already been assured. Therefore, all living beings' accomplishment of affirmation must likewise be assured. Without the affirmation of living beings, the affirmation of Maitreya could not be—for, indeed, "all living beings are just the manifestation of *bodhi*." *Bodhi* receives the affirmation of *bodhi*. And the reception of affirmation is life today. Thus, because all living beings establish the mind together with Maitreya, it is a common reception of affirmation, and it may be a common realization of the truth. But from Vimalakīrti's words, "In the right state there is no 'receiving affirmation,'" [Vimalakīrti] seems not to know that the right state is just affirmation, and he seems not to be saying that the right state is just *bodhi*. Again, he says, for instance, that "past lives have already vanished, future lives have not yet come, and the present life does not abide." [But] the past is not necessarily "already vanished," the future
150b is not necessarily "yet to come," and the present is not necessarily "nonabiding." While studying such [attributes] as "nonabiding," "not yet come," and "already vanished" as the past, the future, and the present, we should

always express the principle that what has not yet come is just “the past,” “the present,” and “the future.” There may be, then, a principle that “appearance” and “disappearance” both accomplish affirmation, and a principle that “appearance” and “disappearance” both attain *bodhi*. When all living beings accomplish affirmation, Maitreya also accomplishes affirmation. Now, Vimalakīrti, I ask you: Is Maitreya the same as all living beings? Or is he different? Try to say something, and I will test you. You have said already that “If Maitreya accomplishes affirmation, all living beings will also accomplish affirmation.” If you are saying that Maitreya is other than living beings, living beings cannot be living beings, and Maitreya cannot be Maitreya. Is this not so? Just at such a moment, even [Vimalakīrti] could not be Vimalakīrti. If he were not Vimalakīrti, this expression of his would be useless. In conclusion we can say that when affirmation makes all living beings exist, all living beings and Maitreya exist. Affirmation can make everything exist.

Shōbōgenzō Juki

Written at Kannondōrikōshōhōrinji on the twenty-fifth day of the fourth lunar month in the summer of the third year of Ninji.[72]

Copied in the attendant monks’ quarters of Kippōji in Esshū,[73] on the twentieth day of the first lunar month in the second year of Kangen.[74]

Notes

[1] *Juki* represents the Sanskrit *vyākaraṇa,* which literally means prediction or prophecy (see Glossary of Sanskrit Terms). *Ki* of *juki* originally means to write or to certify. So, in a narrow sense, the Chinese characters *juki* suggest the formal certification that a Buddhist practitioner will become buddha. More broadly, this chapter describes affirmation of and affirmation by momentary reality.

[2] *Mubusshō,* "[those who are] without the buddha-nature," may be interpreted as "those who are without anything, and who [therefore] are the buddha-nature itself." See Chapter Twenty-two, *Busshō.*

[3] *Ubusshō.* In Chapter Twenty-two, *Busshō,* Master Dōgen explains *mubusshō,* "being without the buddha-nature," and *ubusshō,* "having the buddha-nature," as both descriptions of the real state of buddha.

[4] *Ushin,* "existent bodies," suggests, for example, Masters Gensha and Seppō described in the following paragraph.

[5] *Mushin,* "nonexistent bodies," suggests, for example, the objects of the Buddha's affirmation described in paragraph 50 of this chapter.

[6] *Shinzen,* "before the body," suggests intuition before the moment of action, and *shingo,* "after the body," suggests recognition after the moment of action. Affirmation is a momentary state in action.

[7] *Taiho,* "backward step(s)," is a term Master Dōgen uses to describe zazen. See, for example, *Fukanzazengi* (Vol. I, Appendix Two).

[8] *Shinpo,* "forward step(s)," means movement toward an end.

[9] A similar quotation appears in the *Bosatsuyōrakukyō* (see the chapter on nonattachment).

[10] *Hyakusō* means miscellaneous things, miscellaneous natural phenomena.

[11] *Kufu-bendō* means the practice of zazen.

[12] Master Ōbaku Kiun said these words in praise of Master Rinzai Gigen. Quoted from the *Rinzaizenjigoroku;* also quoted in Chapter Thirty, *Gyōji,* paragraph 172.

[13] Master Daikan Enō to Master Nangaku Ejō. See Chapter Seven (Vol. I), *Senjō;* Chapter Twenty-nine, *Inmo;* Chapter Sixty-two (Vol. III), *Hensan*.

[14] *Kahitsu,* literally, "how necessary." A Chinese sentence beginning with these characters would ask the question, "Why should it necessarily be that. . . ?" or "How can it conclusively be decided that. . . ?" Used as a noun, the two characters therefore suggest the state of ambiguity, or something indefinite. See also Chapter Three (Vol. I), *Genjō-kōan*.

[15] Refers to the transmission between the Buddha and Master Mahākāśyapa (see Chapter Sixty-eight [Vol. III], *Udonge*).

[16] Master Gensha Shibi (835–907), successor of Master Seppō Gison. Great Master Shūitsu is his posthumous title.

[17] Master Seppō Gison (822–907), successor of Master Tokusan Senkan.

[18] *Muhōtō,* literally, "seamless stupa." This is an oval stupa, or tombstone, carved in solid rock (hence "seamless") and placed on square steps, as a monument to a deceased Buddhist master. In this case, Master Seppō was thinking about a tombstone for himself.

[19] Master Seppō indicated the height by shifting his line of vision up and down.

[20] A slightly different version of the story is recorded in the *Shinji-shōbōgenzō,* pt. 2, nos. 46 and 63.

[21] Master Gensha's expression is not to be understood intellectually, one way or the other.

[22] *Kō-chaku-gan;* in other words, the exalted viewpoint.

[23] The *Daibontenōmonbutsuketsugikyō* records that the Buddha spoke these words to a great gathering on Vulture Peak when he transmitted the Dharma to Master Mahākāśyapa. See for example Chapter Sixty-eight (Vol. III), *Udonge*.

[24] Master Seigen Gyōshi (?–740) and Master Sekitō Kisen (700–790) were both disciples in the order of the Sixth Patriarch, Master Daikan Enō (638–713). When the Sixth Patriarch was about to die, he recommended that the young Master Sekitō become the disciple of Master Seigen.

[25] Sōkei means Master Daikan Enō. It is the name of the mountain where he lived.

[26] This was a famous expression in Chinese Buddhism, quoted for example by Layman Hōun in *Shinji-shōbōgenzō,* pt. 1, no. 88.

[27] *Ware-nanji,* "I, you," alludes to Master Daikan Enō's words, "I am also like this and you are also like this." See paragraph 35.

[28] Master Tokufu of Unchōzan.

[29] *Keitokudentōroku,* chapter 29.

[30] It is not figurative or imagined length.

[31] In other words, affirmation as reality must include the affirmation of Seppō and the affirmation of Gensha.

[32] *Lotus Sutra, Hōben* (“Expedient Means”). See LS 1.88–90. See also Chapter Seventeen (Vol. I), *Hokke-ten-hokke.*

[33] Refers to the thousand hands and eyes of Bodhisattva Avalokiteśvara. See Chapter Thirty-three, *Kannon.*

[34] Refers to stories of the transmission between the Buddha and Master Mahākāśyapa.

[35] Śākyamuni Buddha in the *Lotus Sutra, Gohyaku-deshi-juki* (“Affirmation of Five Hundred Disciples”); “Five hundred *bhikṣu*s,/One by one will become buddha,/With the same title, ‘Universal Light,’/And one after another, they will give affirmation.” (LS 2.112.)

[36] *Sō kei toku jō butsu.* The standard Chinese translation of the *Lotus Sutra* (by Kumārajīva) says “One by one will become buddha.” The expression used by Master Dōgen, *ai-tsu*[*gite*], “following one after another,” and the expression in Kumārajīva’s translation, *shidai* [*ni*], “one by one,” both may be interpreted as descriptions of instantaneousness.

[37] *Ten ji ji juki. Ten* means “to turn,” “to change,” or “to move,” and *ji* means “the next.” In the *Lotus Sutra,* the Chinese characters seem to suggest person by person, but again Master Dōgen interpreted the characters in a way that emphasizes instantaneousness—moving, or changing, from one moment to the next.

[38] *Ten-toku-ten,* “turning attaining turning,” suggests change as something as it is.

[39] *Ji-toku-ji,* “being next attaining being next,” suggests the independence of each successive moment.

[40] *Zōji* is a compound that means “moment.” At the same time, its component characters, *zō,* “produce, create,” and *ji,* “be next, follow after,” feature independently in this paragraph of Master Dōgen’s commentary.

[41] The four elements of this sentence are *zōshin, zōkyō, zōsa,* and *zōshin.* In general, *zō,* which means “make,” “produce,” “build,” or “create,” carries a connotation of intentionality or of something forced into being with difficulty. Here, however, the four elements can be interpreted in four phases: subject, object, regulated action, and the realized mind.

[42] *Unsui-hansai,* “carrying water and lugging firewood,” symbolizes our mundane daily tasks. See Chapter Twenty-five, *Jinzū,* paragraph 194.

[43] *Soku-shin-ze-butsu.* As a statement, this means “the mind here and now is buddha” (see Chapter Six [Vol. I], *Soku-shin-ze-butsu*). Here, however, *soku-shin-ze* modifies *butsu.*

[44] *Sō-gō,* “pleasing features,” represents the meaning of the Sanskrit *lakṣaṇa* and

vyañjana. See Glossary of Sanskrit Terms. A buddha is said to require a hundred great *kalpa*s to develop the thirty-two signs and eighty distinguishing features.

45 Ājñāta-Kauṇḍinya. He is the first of the five hundred disciples affirmed by the Buddha in the *Lotus Sutra, Gohyaku-deshi-juki*.

46 These are the last four lines of the *Lotus Sutra, Gohyaku-deshi-juki.* (LS 2.120.)

47 *Gyū, oyo*[*bi*] in the sutra means "And. . ." but in his commentary Master Dōgen treats the character as part of the verb phrase rather than as a simple conjunction. The character represents extension toward something; for instance, extension from means to end.

48 *Hensan*, "everywhere exploring" or "thorough exploration," is the title of Chapter Sixty-two (Vol. III).

49 *Henkai,* "the world everywhere." In the *Lotus Sutra hen* is read as an adverb *amane*[*ku*], "everywhere." In Master Dōgen's commentary, *hen* is also used 1) as a verb *hen*[*zu*], "to pervade," and, 2) as an adjective *hen,* "whole."

50 *Fuzenna,* "not being tainted," means no separation of means and end. Enjoyment is not the aim of practice but the Buddhist process itself.

51 Yakuō, from the Sanskrit Bhaiṣajyarāja.

52 *Yakṣa*s (ghosts), *gandharva*s (fragrance-devouring celestial musicians), *asura*s (belligerent devils), *garuḍa*s (dragon-devouring birds), *kiṃnara*s (half-horses, half-humans), and *mahoraga*s (serpent-headed demons) are mythical beings introduced to add color to Buddhist preaching.

53 These are the opening words of the *Hōsshi* ("A Teacher of the Dharma") chapter of the *Lotus Sutra*. See LS 2.140.

54 *Bhikṣu*s, *bhikṣuṇī*s, *upāsaka*s, and *upāsikā*s, i.e., monks, nuns, laymen, and laywomen.

55 *Deva*s (gods), *nāga*s (dragons), *yakṣa*s, *gandharva*s, *asura*s, *garuḍa*s, *kiṃnara*s, and *mahoraga*s.

56 *Nyoze-tōrui.* In the *Lotus Sutra* this means "beings like these." Here it means "beings as they are" or "real beings."

57 This quotation follows immediately after the previous quotation in the *Lotus Sutra, Hōsshi.* (LS 2.140.)

58 One account says that Gautama Buddha realized the truth when he was thirty, and then lived for eighty years in total. Master Dōgen asked whether we should judge the state after realization to be nirvana, or whether the whole of life is in the state of nirvana.

59 Alludes to *Lotus Sutra, Hōben.* (LS 1.66.)

60 *Ja yū jin bun,* read in the *Lotus Sutra* as *mo*[*shi*] *hito a*[*rite*] . . . *ki*[*ku*], means "If there are any people who hear. . . ," but Master Dōgen liked to interpret all the words

of the *Lotus Sutra* as direct suggestions of reality. Thus, “if” becomes “possibility,” “case,” or “instance,” and “there are” becomes “existent” or “actual.”

61 *Zūjō-anzū,* “to place the head on the head,” is explained in Chapter Forty, *Gabyō.* This phrase, lit., “to place-the-head-on-the-head to skin, flesh, bones, and marrow,” suggests that when body-and-mind is really rejoicing, our skin, flesh, bones, and marrow do not have self-consciousness of rejoicing.

62 May allude to a story of Master Rinzai and Master Ōbaku recorded in the *Gotōegen,* chapter 11. See also Chapter Thirty, *Gyōji,* paragraph 172.

63 It is said that the Buddha picked up an *uḍumbara* flower and winked before a great gathering on Vulture Peak, whereupon Master Mahākāśyapa smiled. See Chapter Sixty-eight (Vol. III), *Udonge*.

64 The *Gotōegen,* chapter 14, relates how Master Taiyō Kyōgen entrusted some portraits, sandals, and clothing to Master Fuzan Hōen to pass onto Master Tōsu Gisei, thus making Master Tōsu the successor of Master Taiyō. See also Chapter Fifteen (Vol. I), *Busso.*

65 Quoted from *Lotus Sutra, Hōben:* “This Dharma cannot be understood by thinking and discrimination.” (LS 1.88–90.)

66 Vimalakīrti was a lay student of the Buddha. He was said to be so excellent in Buddhist philosophy that monks feared to enter into discussions with him. At the same time, Master Dōgen criticized him for not becoming a monk himself. See Chapter Seventy-three (Vol. IV), *Sanjūshichi-bon-bodai-bunpō.*

67 Maitreya is a bodhisattva believed to be living in Tuṣita Heaven, waiting for the time when he will come down to this world and succeed Śākyamuni Buddha.

68 *Isshō,* literally, “one life” or “one birth.”

69 *Mushō,* literally, “non-birth” or “nonappearance,” is a synonym for nirvana.

70 *Nyo no shō. Nyo,* as a preposition, means “like,” but here it is used as a noun meaning “reality,” “that which is as it is.”

71 *Yuimakitsushosetsukyō,* vol. 1.

72 1242.

73 Corresponds to modern-day Fukui prefecture.

74 1244.

[Chapter Thirty-three]

Kannon

Avalokiteśvara

Translator's Note: *Kannon is the Japanese pronunciation of the Chinese name of the bodhisattva called Avalokiteśvara in Sanskrit. Avalokiteśvara is described in the* Lotus Sutra *as someone who always comes to this world to save a person who cries for help.*[1] *Kannon literally means "Regarder of Sounds," and this expresses the character of Avalokiteśvara who always responds to the cries for help of living beings in this world. Thus, Avalokiteśvara is usually thought of as a symbol of compassion. But Master Dōgen understood Avalokiteśvara as a symbol of a life-force that is more fundamental to living beings than compassion. So in this chapter he explained the true meaning of Avalokiteśvara, quoting a famous conversation about Avalokiteśvara between Master Ungan Donjō and Master Dōgo Enchi.*

[63] Great Master Ungan Muju[2] asks Great Master Shūitsu[3] of Dōgozan, "What does the Bodhisattva of Great Compassion[4] do by using his limitlessly abundant hands and eyes?"[5] Dōgo says, "He is like a person in the night reaching back with a hand to grope for a pillow."

Ungan says, "I understand. I understand."

Dōgo says, "How do you understand?"

Ungan says, "The whole body[6] is hands and eyes."

Dōgo says, "Your words are nicely spoken. At the same time, your 150c
expression of the truth is just eighty or ninety percent of realization."

Ungan says, "I am just like this. How about you, brother?"

Dōgo says, "The thoroughly realized body[7] is hands and eyes."[8]

[65] Many voices expressing the truth of Kannon have been heard, before and since, but none has been equal to Ungan and Dōgo. If we want to learn Kannon in experience, we should investigate the present words of Ungan and Dōgo. The Bodhisattva of Great Compassion described now is Bodhisattva Regarder of the Sounds of the World.[9] He is also called Bodhisattva Free in

Reflection.[10] He is studied as the father and mother[11] of all the buddhas. Do not learn that he is a lesser expression of the truth than the buddhas: he is the past Tathāgata Clarifier of the Right Dharma. Then let us take up and investigate the words spoken by Ungan, "What does the Bodhisattva of Great Compassion do by using his limitlessly abundant hands and eyes?" There are lineages that maintain and rely upon Kannon, and there are lineages that have never dreamed of Kannon. Kannon is present in Ungan, who has been experiencing it together with Dōgo. And not only one or two Kannons, but hundreds of thousands of Kannons are experiencing the same state as Ungan. Kannon is really allowed to be Kannon only in the order of Ungan. Why? The difference between the Kannon expressed by Ungan and the Kannon expressed by other buddhas is the difference between being able to express the truth and not being able to express the truth. The Kannon expressed by other buddhas is only twelve faces.[12] Ungan is not like that. The Kannon expressed by other buddhas is merely a thousand hands and eyes. Ungan is not like that. The Kannon expressed by other buddhas is just eighty-four thousand hands and eyes. Ungan is not like that. How can we recognize that it is so? Because when Ungan says "The Bodhisattva of Great Compassion is using his limitlessly abundant hands and eyes," the words "limitlessly abundant" do not mean only eighty-four thousand hands and eyes. How much less could they describe only kinds numbered as twelve, or thirty-two, or thirty-three? "Limitlessly abundant"[13] means countless. It is an expression of "infinite abundance"[14]—of diversity without restriction. Given that the diversity is originally unrestricted, we should not limit it even with a meas-
151a ure of limitlessness. We should learn in practice the arithmetic of "using limitless abundance" like this. It is already beyond the bounds of countlessness and limitlessness.

[67] Now, when the words of Ungan take up the words "limitlessly abundant hands and eyes," Dōgo never says that the words express nothing, and there may be import in this. Ungan and Dōgo, since becoming fellow students under Yakusan,[15] have already practiced together for forty years, in which time they have discussed stories of the past and present, weeding out the false and verifying the true. Because they have been continuing like this, today, in speaking of "limitlessly abundant hands and eyes," Ungan speaks and Dōgo verifies. Remember, "limitlessly abundant hands and eyes" has

been expressed equally by the two eternal buddhas. "Limitlessly abundant hands and eyes," clearly, is a state that Ungan and Dōgo are experiencing together. Now [Ungan] is asking Dōgo "The use does what?"[16] We should not liken this question to questions asked by teachers of sutras and teachers of commentaries, or by [bodhisattvas at] the ten sacred stages or three clever stages. This question has manifested an assertion; it has manifested "hands and eyes." While [Ungan] now says "Using limitlessly abundant hands and eyes does what," there may be old buddhas and new buddhas who are realizing buddha by virtue of his effort. He might equally have said, "Utilizing[17] limitlessly abundant hands and eyes does what." And there might equally have been expressions of "doing something"[18] or "moving something"[19] or "expressing something."[20]

[69] Dōgo says, "He is like a person in the night reaching back with a hand to grope for a pillow." This means that [the bodhisattva] is like, for example, a person in the night who reaches back with a hand and gropes for a pillow.[21] "To grope for" means to search around for. "In the night" is an expression of the darkness: it is like speaking of seeing the mountains in the light of day. "The use of hands and eyes" is "like a person in the night reaching back with a hand to grope for a pillow"; on this basis we should learn the use of hands and eyes. We should examine the difference between nighttime as it is supposed in the light of day and the nighttime as it is in the night. 151b
In sum, we should examine it as that time which is not "day" or "night." When people grope for a pillow, though we do not comprehend that this behavior is just like Kannon using hands and eyes, we cannot escape the truth that it is like that. Is "the person" in the words "like a person" only a word in a metaphor? Or is this person, being a normal person,[22] no ordinary person?[23] If studied as a normal person in Buddhism, [the person] is not only metaphorical, in which case there is something to be learned in the groping for a pillow. Even "pillows" have certain shapes and grades that deserve inquiry. "The nighttime," too, is not necessarily only the nighttime of the "day and night" of human beings and gods. Remember, what is now being discussed is neither grasping the pillow, nor pulling in the pillow, nor pushing away the pillow. [Dōgo] is speaking of "reaching back with a hand in the night to grope for a pillow," and if we are to examine the state that Dōgo is expressing, we should notice, we should not disregard, that eyes realize

the night.[24] A hand that is groping for a pillow has not yet touched the edge of the pillow. If reaching back with the hands is essential, is it essential to reach back with the eyes?[25] We should clarify "the nighttime." Might it be called "the world of hands and eyes"? Does it have a person's hands and eyes? Is it simply hands and eyes alone, flashing by like a thunderbolt? Is it one instance or two instances of hands and eyes that are right from beginning to end? When we closely examine principles like these, the use of limitlessly abundant hands and eyes is present—but still, just who is "the Bodhisattva of Great Compassion"? It is as if all that can be heard is "the Bodhisattva of Hands and Eyes." In that case we might ask, "What does the Bodhisattva of Hands and Eyes do by using his limitlessly abundant bodhisattvas of great compassion?" Remember, hands and eyes do not hinder each other;[26] at the same time, their use doing what is the ineffable functioning and is the use
151c of the ineffable. When the ineffable expresses the truth we should not expect to be able to express the whole of hands and eyes—although the whole of hands and eyes has never been hidden—as "the whole of hands and eyes." Unhidden hands and eyes exist at that concrete place and unhidden hands and eyes exist at this concrete place, but they are not the self, they are not the mountains and oceans, they are not the face of the sun and the face of the moon, and they are not the mind here and now as buddha.

[73] Ungan's words "I understand, I understand" are not saying that "I understand" the words of Dōgo. In speaking of the hands and eyes that use the ineffable, and in causing them to express the truth, [Ungan says,] "I understand, I understand." This might be freedom in using this place, and might be freedom in having to get into today. Dōgo's words "How do you understand?" are another way of saying "I understand." Although they do not get in the way of [Ungo's expression] "I understand," Dōgo has his own words, which are "How do you understand?" This [common state of Ungan and Dōgo] is, already, "I understand, you understand." Could it be other than "eyes understand, hands understand"? Is it understanding that has been realized, or is it understanding that has not yet been realized? The understanding described by "I understand" is the "I" itself; at the same time we should consider its existence as "you" in "How do you understand?" With respect to the words of Ungan which have been manifested in the present, that "the whole body is hands and eyes," there are very many Kannons who, when

orating upon "reaching back with a hand in the night to grope for a pillow," study that [Ungan] has said that "the whole body" is the same as "hands and eyes." These Kannons, though they are Kannons, are Kannons who have not yet expressed themselves. When Ungan says "The whole body is hands and eyes" he is not saying that "hands and eyes" are "a body" that is "everywhere."[27] "Being everywhere" is the whole world, but the very moment of the body-hands and body-eyes cannot be pervaded by "being everywhere." Even if there is, in the body-hands and body-eyes, the virtue of being everywhere, they cannot be hands and eyes that would rob from a street-market. [At the same time] the virtue of hands and eyes should not be seeing, practicing, or preaching that recognizes "rightness."[28] Hands and eyes have already been described as "limitlessly abundant": they are beyond thousands, beyond ten thousands, beyond eighty-four thousands, and beyond countlessness and 152a
limitlessness. It is not only "the whole body as hands and eyes" that is like this. Saving the living and preaching the Dharma may be like this, and the radiance of national lands may be like this. Therefore, Ungan's expression may be "the whole body as hands and eyes." We should learn in practice that he does not make "hands and eyes" into "the whole body." Though we use "the whole body as hands and eyes," though we make it into our movements and demeanors, active and passive, we must not disturb it.

[76] Dōgo says, "Your words are nicely spoken. At the same time, your expression of the truth is just eighty or ninety percent of realization." The point here is that "expression of the truth" is "speaking to a nicety." "Speaking to a nicety" means hitting the target by speaking, clearly manifesting something by speaking, and leaving nothing unexpressed. When what has hitherto been unexpressed is finally expressed so that nothing remains that words might express, "the expression of the truth is just eighty or ninety percent of realization." Even if study of this point is realized a hundred percent, if the power to speak has not been perfected, that is not mastery of the state. An expression of the truth is "eighty or ninety percent of realization"; at the same time, the words to be spoken may be spoken eighty or ninety percent perfectly, or they may be spoken a hundred percent perfectly. At the very moment [when Ungan speaks] he can express himself in a hundred thousand myriad expressions of the truth, but his power is so wonderful that, utilizing a bit of his power, he simply expresses the truth in the state of "eighty or

ninety percent of realization." Even if, for example, we would need the power of a hundred thousand myriads to summon up the whole universe in the ten directions, [to try] may be better than not taking it up at all. [A person such as Ungan], then, who can summon up [the whole universe] with the power of one, must be beyond ordinary power. The meaning of the present "eighty or ninety percent of realization" is like this. Nevertheless, [people] understand, when they hear the Buddhist patriarch's words "Your expression of the truth is just eighty or ninety percent of realization," that expressions of the truth can be one hundred percent of realization, and so an expression of
152b the truth that does not reach that level is called "eighty or ninety percent of realization." If the Buddha-Dharma were like that, it could never have reached the present day. We must learn through experience that the said "eighty or ninety percent of realization" is like saying "hundreds of thousands" or like saying "limitless abundance." [Dōgo] has said, already, "eighty or ninety percent of realization," and we have seen that he means we must not be restricted to eights and nines.[29] Stories of the Buddhist patriarchs are studied like this. When Ungan says, "I am just like this. How about you, brother?", he speaks about "being just like this" because he wants to make Dōgo himself speak words that Dōgo has called "expression of eighty or ninety percent of realization." This [being just like this] is "not retaining any new sign or old trace"; at the same time, it is "arms being long and sleeves being short." "The words I have just spoken are imperfect in expression but I will leave them as they are" is not the meaning of "I am just like this."[30]

[79] Dōgo says, "The thoroughly realized body is hands and eyes." These words do not mean that "hands and eyes," as hands and eyes each existing independently, are "a thoroughly realized body." "The thoroughly realized body" as "hands and eyes" is expressed "The thoroughly realized body is hands and eyes." So [Dōgo also] is not saying that "the body" is the same as "hands and eyes." "Using limitlessly abundant hands and eyes" describes the limitless abundance of using hands and using eyes, in which state hands and eyes are inevitably "the thoroughly realized body as hands and eyes." If someone were to ask, "Whatever is he doing by using limitlessly abundant bodies and minds?", there might be [in answer] the expression of the truth that "thoroughly realized body is the doing of whatever."[31] Furthermore, it is not true that, comparing Ungan's "whole" and Dōgo's "thoroughly realized," one is

perfect in expression and the other is imperfect in expression. Ungan's "whole" and Dōgo's "thoroughly realized" are both beyond relative comparisons; rather it may [simply] be that, in the limitlessly abundant hands and eyes of each respective [master], such words are present. So the Kannon of which Old Man Śākyamuni speaks is only a thousand hands and eyes, or twelve faces, or thirty-three bodies,[32] or eighty-four thousand. The Kannon of Ungan and Dōgo is limitlessly abundant hands and eyes—though it is beyond dis- 152c
cussion of abundance and scarcity. When they learn in experience Ungan and Dōgo's Kannon of limitlessly abundant hands and eyes, all the buddhas realize Kannon's *samādhi* as eighty or ninety percent realization.

Shōbōgenzō Kannon

Preached to the assembly on the twenty-fifth day of the fourth lunar month in the third year of Ninji.[33]

[79] Now, since the Buddha-Dharma came from the west, many Buddhist patriarchs have spoken of Kannon, but they have not equaled Ungan and Dōgo; therefore I have spoken of only this latter Kannon. In [the teaching of] Great Master Yōka Shinkaku[34] there are the words, "The state of not seeing a single *dharma* is called 'the Tathāgata'; or it can be called '[Bodhisattva] Free in Reflection'"[35]—this is verification that the Tathāgata and Kannon "simultaneously manifest this body,"[36] and that they are not separate bodies. There is the encounter, between Mayoku[37] and Rinzai,[38] concerning true hands and eyes—it is one [hand] and one [eye] among the limitlessly abundant. In [the teaching of] Unmon[39] there is the Kannon who "on seeing sights clarifies the mind, and on hearing sounds realizes the truth"[40]—what sound or sight could be other than Bodhisattva Regarder of the Sounds of the World seeing and hearing? In [the teaching of] Hyakujō there is [Kannon's] gate of entry into truth.[41] In orders of the *Śūraṃgama*[42] there is the Kannon of all-pervading realization. In orders of the Flower of Dharma[43] there is the Kannon who is universally manifest on all sides.[44] All these are in the same state as buddha and are in the same state as mountains, rivers, and the earth. At the same time, they are just one or two instances of "limitlessly abundant hands and eyes."

Notes

[1] See the *Lotus Sutra, Kanzeon-bosatsu-fumon* ("The Universal Gate of the Bodhisattva Regarder of the Sounds of the World"): "Good son! If there are countless hundred thousand myriad *koṭi*s of living beings who, suffering from many agonies, hear of this Bodhisattva Regarder of the Sounds of the World and with undivided mind call [the bodhisattva's] name, Bodhisattva Regarder of the Sounds of the World will instantly regard their cries, and all will be delivered." (LS 3.242)

[2] Master Ungan Donjō (782–841), successor of Master Yakusan Igen. He studied under Master Hyakujō Ekai for twenty years until the latter's death, after which he studied under Master Yakusan. His disciples included Master Tōzan Ryōkai and Master Shinzan Sōmitsu. Great Master Muju is his posthumous title.

[3] Master Dōgo Enchi (769–835), also a successor of Master Yakusan Igen. Great Master Shūitsu is his posthumous title.

[4] Daihi-bosatsu, "Bodhisattva of Great Compassion"; Kannon, "Regarder of Sounds"; Kanzeon, "Regarder of the Sounds of the World"; and Kanzijai, "Free in Reflection," are all names for the bodhisattva known in Sanskrit as Avalokiteśvara. Throughout this chapter Kannon has been left untranslated. Other versions of the name have been rendered by approximate English translations.

[5] Bodhisattva Avalokiteśvara is said to have thousands of hands and eyes.

[6] *Henshin.*

[7] *Tsūshin. Both henshin* and *tsūshin* mean "the whole body," but *hen,* lit.,"everywhere," is more general and not as dynamic as *tsū,* which describes something pervading throughout something.

[8] *Shinji-shōbōgenzō,* pt. 2, no. 5; *Hekiganroku* (*Blue Cliff Record*), no. 89.

[9] Kanzeon-bosatsu.

[10] Kanzijai-bosatsu. The *Daihannyagyō* (*Heart Sutra*) begins with the words "Kanzijai Bosatsu." See Chapter Two (Vol. I), *Maka-hannya-haramitsu.*

[11] Bodhisattva Avalokiteśvara is sometimes portrayed, especially in East Asia, as a goddess of mercy.

[12] Statues of Bodhisattva Avalokiteśvara sometimes have eleven small faces carved around the head. The Kannon of twelve faces suggests the idealistic image of Kannon.

[13] *Kyota.* Master Dōgen explained the meaning of these Chinese characters with the Japanese phonetic word *ikusobaku,* which means "how much," "how many," or "countlessly many."

[14] *Nyokyota.* Master Dōgen said that *kyota* is short for *nyokyota. Nyoko* means "how much?" and *ta* means "many" or "abundance."

[15] Master Yakusan Igen (745–828).

[16] *Yō-somo.* In Master Ungan's words *mot*[*te*], "with" or "by using," functions as a preposition. Here, *yō* means "use" or "function." Master Dōgen's question means, in other words, "Is there any aim other than simply to function?"

[17] *Shi, tsuka*[*u*], which is clearly a verb (to use, to utilize) is substituted for *yō, mot*[*te*], which can be a verb (to use, to function) or a preposition (with, by). This again draws the attention back from the end (doing something) to the means or the function (using hands and eyes).

[18] *Sa-shimo.* In Master Ungan's words *somo,* "doing what," is a compound that is a common construction in Chinese sentences. *Sa-shimo,* however, separates into *sa,* "doing," and *shimo,* "something." Master Dōgen thus emphasizes that the individual character *sa,* "doing," represents action.

The elements of Master Dōgen's sentence are *sa-shimo,* "doing something," *dō-shimo,* "moving something," and *dō-shimo,* "speaking something" or "expressing something."

[19] *Dō-shimo.*

[20] *Dō-shimo.*

[21] Master Dōgen simply explained the meaning of the Chinese characters in the story with a Japanese sentence.

[22] *Heijō no nin.* In this case, *heijō* means "balanced and constant," as in the phrase *heijō-shin,* "balanced and constant mind," or "normal mind," or "everyday mind."

[23] *Heijō no nin.* In this case, *heijō* means ordinary or common.

[24] In other words, eyes (mental function) and night (objective fact) are one reality.

[25] Master Dōgen's question encourages consideration of the relation between body and mind.

[26] Hands and eyes not hindering each other suggests the state in which physical actions and mental processes are harmonized.

[27] "A body that is everywhere" is *shin-hen.* "Whole body" is *henshin.*

[28] *Ze, ko*[*re*] here means rightness, as in the compound *zehi,* "right and wrong." In Master Ungan's words *henshin ko*[*re*] *shugen,* "the whole body is/as hands and eyes," *ze* functions as a copula—"is" or "as."

[29] Master Dōgo's words "eighty or ninety percent of realization" are *hakku-jō,* literally, "eight, nine realized." This seems on the surface to be saying "eight or nine out of ten" or "eighty or ninety percent perfect." But Master Dōgen understood *hakku-jō* not as an abstract number expressing relative evaluation, but as a representation of reality which does not conform to the ideal.

[30] *Tada-nyoze,* "being just like this," is an expression of reality.

[31] In other words, the question might be interpreted, "Is there any real meaning in all the human activity going on in the world?" And the answer, "The real meaning is in the activity itself."

[32] *Lotus Sutra, Kanzeon-bosatsu-fumon.* LS 3.252: "Good son! If living beings in any land must be saved through the body of a buddha, Bodhisattva Regarder of the Sounds of the World manifests at once the body of a buddha and preaches for them the Dharma. To those who must be saved through the body of a *pratyekabuddha,* [the bodhisattva] manifests at once the body of a *pratyekabuddha* and preaches for them the Dharma. . . ." The list continues through 1) buddha, 2) *pratyekabuddha,* 3) *śrāvaka,* 4) King Brahmā, 5) Śakra, 6) Īśvara, 7) Maheśvara, 8) a celestial great general, 9) Vaiśravaṇa, 10) a minor king, 11) a rich man, 12) a householder, 13) a government official, 14) a brahman, 15) a *bhikṣu,* 16) a *bhikṣuṇī,* 17) an *upāsaka,* 18) an *upāsikā,* 19) the wife of a rich man, 20) the wife of a householder, 21) the wife of a government official, 22) the wife of a brahman, 23) a boy, 24) a girl, 25) a god (*deva*), 26) a dragon (*nāga*), 27) a *yakṣa,* 28) a *gandharva,* 29) an *asura,* 30) a *garuḍa,* 31) a *kiṃnara,* 32) a *mahoraga,* and 33) a *vajra*-holding god.

[33] 1242.

[34] Master Yōka Genkaku, successor of Master Daikan Enō. Great Master Shinkaku is his posthumous title.

[35] Quoted from Master Yōka's *Shōdōka*.

[36] Refers to LS 3.252.

[37] Master Mayoku Hōtetsu (dates unknown), successor of Master Baso Dōitsu. Master Mayoku on one occasion asks Rinzai, "Of the thousand hands and eyes of [the Bodhisattva of] Great Compassion, which is the True Eye?" Rinzai says, "Of the thousand hands and eyes of [the Bodhisattva of] Great Compassion, which is the True Eye? Tell me at once! Tell me at once!" The master pulls Rinzai down from the zazen platform and sits there in his place. Rinzai stands up and says, "I do not understand." The master pauses for thought. Then Rinzai pulls the master down from the zazen platform and sits there in his place. The master exits at once. (*Shinji-shōbōgenzō,* pt. 3 no. 45.)

[38] Master Rinzai Gigen (815?–867), successor of Master Ōbaku Kiun.

[39] Master Unmon Bun'en (864–949), successor of Master Seppō Gison.

[40] Master Unmon preaches to the assembly, "To hear sounds is to realize the truth, to see sights is to clarify the mind. Just what does it mean to realize the truth by hearing sounds and to clarify the mind by seeing sights?" He holds up his hand and says, "The Regarder of the Sounds of the World comes with cash to buy my rice cakes. If I drop them, then they are originally just bits of dough." (*Gotōegen*)

[41] Master Hyakujō Ekai (749–814), a successor of Master Baso Dōitsu. One day when Master Hyakujō has asked everyone to work in the fields, a certain monk is holding up his rake when he suddenly hears the sound of the temple drum, throws down his rake, and, laughing loudly, goes straight back to the temple. The master exclaims, "What a splendid thing this is! It is Kannon's gate of entry into truth." When the master returns to the temple, he calls the monk and asks him, "What truth have you seen to make you behave as you did just before?" The monk says, "Before I was hungry, so when I heard the sound of the drum I went back for something to eat." The master laughs loudly. (*Shinji-shōbōgenzō,* pt. 2 no. 28; *Keitokudentōroku,* chapter 6.)

[42] "Orders of the *Śūraṃgama*" means the Buddhist orders that rely upon the teachings of the *Śūraṃgama-sūtra* (Jp. *Shuryōgonkyō*). The sixth chapter of the sutra preaches the many forms of Kannon's all-pervading realization.

[43] That is, the Buddhist orders, such as the Tendai sect, that are based upon the teaching of the *Lotus Sutra*.

[44] *Fumon-jigen-kannon.* The twenty-fifth chapter of the *Lotus Sutra* is called *Kanzeon-bosatsu-fumon. Fumon,* which means "universal gate" or "all-sidedness," represents the Sanskrit *samantamukha* (see Vol. I, Glossary of Sanskrit Terms).

[Chapter Thirty-four]

Arakan

The Arhat

Translator's Note: Arakan *represents the sound of the Sanskrit word* arhan *or arhat, which means a person who is worthy of veneration. Arhathood is also the ultimate state of the* śrāvaka, *or rigoristic Buddhist. The* śrāvaka *belongs to Hinayana Buddhism, and so Mahayana Buddhists usually did not value arhathood. But Master Dōgen did not share this opinion. According to Master Dōgen, there cannot be any difference between Hinayana Buddhism and Mahayana Buddhism, because he believed that there is only one Buddhism, which has been transmitted from Gautama Buddha to us. He thought that the difference between Mahayana Buddhism and Hinayana Buddhism was a difference produced by the difference between ages, and so we should not affirm the existence of more than one Buddhism. From this basis he explained the supreme value of the arhat in this chapter.*

[83] "All excesses completely exhausted; without troubles; self-possessed; realizing all bonds of existence; liberated in mind."[1] Such is the great state of arhat, the ultimate effect of one who studies buddha, called the fourth effect,[2] buddha-arhat. "All excesses" are a broken wooden dipper with no 153a
handle:[3] it has already been used for long ages, but its "complete exhaustion" is the springing forth of the wooden dipper's whole body. "Self-possession" is to leave and to enter the brain. "Realization of all bonds of existence" is the whole universe in ten directions never having been hidden. We investigate the form and grade of "liberation of the mind" as "high places being naturally balanced being high and low places being naturally balanced being low"[4]—upon which basis fences, walls, tiles, and pebbles exist. The meaning of "liberation" is the mind as the manifestation of all functions. "Without troubles" means that troubles have yet to arise, that troubles are restricted by troubles. An arhat's mystical powers, wisdom, balanced state of *dhyāna,* preaching of Dharma, instruction, radiance of brightness, and so

on are never to be likened to those discussed by non-Buddhists, celestial demons, and the like. Doctrines such as [the arhat's] seeing of hundreds of buddha worlds[5] must never be associated with the views and opinions of the common person. The principle here is "having just said that a foreigner's beard is red, there also being the fact that a red-beard is a foreigner."[6] Entering nirvana is an arhat's conduct of getting inside a fist. For this reason [an arhat's conduct] is the fine mind of nirvana and is the place of no escape. Arhats who have entered their own nostrils are truly arhats. Those who have never got out of or into their own nostrils are not arhats.

[86] Of old it was said: "Now we are truly arhats, causing all to hear the voice of the Buddha's truth."[7]

The point of this "causing all to hear" is to make all *dharma*s into the voice of Buddha. How could ["all"] refer only to the buddhas and their disciples? All beings that have consciousness, that have intelligence, that have skin, have flesh, have bones, and have marrow: causing these to hear is described as "causing all." "That which has consciousness and has intelligence" means national lands, grass and trees, fences and walls, tiles and pebbles. Rising and falling, flourishing and fading away, living and dying, going and coming: all these hear. [But] the basis for "causing all to hear the voice of the Buddha's truth" is not simply study of the whole world as an ear.[8]

[87] Śākyamuni Buddha said, "If any of my disciples, calling them-
153b selves arhats or *pratyekabuddha*s, neither hear nor recognize the fact that the buddha-tathāgatas instruct only bodhisattvas, they are not the Buddha's disciples, nor arhats, nor *pratyekabuddha*s."[9]

"The fact of the instruction of only bodhisattvas," of which the Buddha speaks, is [the fact in] "I, and buddhas in the ten directions, alone can know this fact;"[10] it is that "buddhas alone, together with buddhas, are directly able to perfectly realize that all *dharma*s are real form";[11] and it is "*anuttara samyaksaṃbodhi*."[12] This being so, the self-evaluation[13] of bodhisattvas or buddhas must be utterly equal to [arhats and *pratyekabuddha*s] "calling themselves arhats or *pratyekabuddha*s." Why? Because [truly] to evaluate oneself is just "to hear and to know the fact that buddha-tathāgatas instruct only bodhisattvas."

[89] Of old it was said, "In the sutras of *śrāvaka*s, arhat is the name given to the state of buddha."[14]

The words expressed here are verification of the Buddha's truth; they are not mere speculation from the sentimental hearts of commentary teachers; they contain the standard that is universal to Buddhism. We must learn in practice the principle of calling arhat the state of buddha, and we must also learn in practice the principle of calling the state of buddha arhat. Beyond the effect of arhathood, not a single atom or a single *dharma* of surplus remains—how much less could the truth of *samyaksaṃbodhi* remain? Beyond the truth of *anuttara samyaksaṃbodhi,* again, not a single atom or a single *dharma* of surplus remains—how much less could the four processes and four effects[15] remain? Just at the moment when arhats are bearing all the *dharma*s upon their shoulders, these *dharma*s are, in truth, neither "eight ounces" nor "half a pound."[16] They are beyond the concrete mind, beyond the concrete state of buddha, and beyond concrete things. Even the Buddha's eyes cannot glimpse them. We need not discuss the eighty thousand *kalpa*s before or after. We must learn in practice the ability to gouge out the eye. If anything is surplus, the whole Dharma is surplus.

[91] Śākyamuni Buddha said, "If these *bhikṣu*s and *bhikṣuṇī*s think to themselves, 'I have already attained the state of arhat; this is my last life, ultimate nirvana,' and then they no longer desire and pursue *anuttara samyaksaṃbodhi,* you should know that these are all people of lofty arrogance. Why? [Because] there is no such thing as a *bhikṣu* really attaining the state of arhat without believing in this teaching."[17] 153c

These words certify that one who is able to believe in *anuttara samyaksaṃbodhi* is an arhat. Definitely to believe in "this teaching"[18] is to belong to "this teaching," to receive the one-to-one transmission of "this teaching," and to practice and experience "this teaching." "Real attainment of the state of arhat" is beyond [the understanding that] "This is my last life, ultimate nirvana," because [real attainment] is "to desire and to pursue *anuttara samyaksaṃbodhi*." "To desire and to pursue *anuttara samyaksaṃbodhi"* is to play with the eye; it is to sit facing the wall;[19] it is to face the wall[20] and open the eye. It is the whole world inclusively; and at the same time it is gods appearing, demons vanishing.[21] It is the whole of time inclusively; and at the same it is [arhats] reciprocally throwing themselves into the moment.[22] Such is "to desire and to pursue *anuttara samyaksaṃbodhi,*" which is, therefore, to desire and to pursue the state of arhat. To desire and to pursue the

state of arhat is to be satisfied with your gruel and to be satisfied with your rice.[23]

[93] Zen Master Engo[24] of Kassan Mountain said: "After people of old had attained the gist, they went deep into the mountains and, in [huts of] straw and bramble or in stone caves, they lived for ten or twenty years on rice cooked in broken three-legged cauldrons; they completely forgot the human world and said goodbye forever to dusty circumstances. In this age, I do not desire such a situation, but only to conceal my name, cover my tracks, and stick to my original task; to become an old monk who is a bony and stern old drill and who naturally accords with the state experienced [by the Buddha]; to receive and use the state according to my own ability; to let my past karma melt away and to adapt to the long-practiced customs. If I have energy to spare, I will extend it to others, establishing conditions for *prajñā,* and we will train to perfection our own legs and feet. We will be as if in a wilderness, gouging out one real individual or half of one: together we will know existence and together we will get free of life and death, creating more and more benefit for the future, and thus repaying the profound benevolence of the Buddhist patriarchs. If the frost and dew cannot be stopped from ripening the fruit, and through my continuing effort I am manifest in the world,[25] I will harmonize with circumstances, I will open up and cultivate human beings and gods, but I will never dispose my mind toward gain. Still less will I depend upon the power of the nobility and become a vulgar and obsequious teacher whose behavior deceives ordinary people and defies the saints, who pursues gain and contrives fame, producing the karma of incessant [hell].[26] Though I lack the makings and the conditions, if I can simply go through the world like this, and be without karmic effects, might I be a true dust-transcending arhat?"[27]

Thus, a genuine monk here and now is "a true dust-transcending arhat."
154a If we want to know the nature and form of an arhat, we should know them like this. Do not deludedly consider the words of the commentary teachers of the Western Heavens. Zen Master Engo of the Eastern Lands is a Buddhist patriarch who is a rightful successor of the true transmission.

[96] Zen Master Daichi[28] of Hyakujōzan in Kōshū[29] said, "Eyes, ears, nose, tongue, body, mind: each does not covet and is not tainted by all substantial things and immaterial phenomena. This state is called 'to be receiving and retaining a four-line verse,' and is also called 'the fourth effect.'"

The head-to-tail rightness here and now of the “eyes, ears, nose, tongue, body, and mind” that are beyond self and others is unfathomable. For this reason, the whole body is naturally “beyond coveting and taintedness.” In the wholeness of “all substantial things and immaterial phenomena,” [the whole body] is “beyond coveting and taintedness.” The naturally whole wholeness of “receiving and retaining a four-line verse” is called “beyond coveting and taintedness.” This state is also called “the fourth effect,” and the fourth effect is arhat. Therefore, “eyes, ears, nose, tongue, body, and mind” that are realized here and now are the state of arhat itself. If we maintain basics and revere details, the state will naturally be transparent and free. “To arrive for the first time at a solid barrier” is “to be receiving and retaining a four-line verse,” which is the fourth effect. “Right through to the top and right through to the bottom, the whole is being realized,” and there is not the slightest remnant. Ultimately, if we want to express it, how can we express it? We can say: “When arhats are in the state of the profane, all things and phenomena disturb them, and when arhats are in the state of the sacred, all things and phenomena liberate them. [So] we should know that arhats and things and phenomena are in the same state. Once we have experienced arhat, we are restricted by arhat. Thus, since before the king of [the *kalpa* of] emptiness,[30] [arhat] has been an old fist.”

Shōbōgenzō Arakan

Preached to the assembly on the fifteenth day of the fifth lunar month in the summer of the third year of Ninji,[31] while residing at Kannondōrihōshōhōrinji in the Uji district of Yōshū.[32]

Notes

[1] From the opening words of the *Lotus Sutra, Jo* ("Introductory") chapter, LS 1.8: "Thus have I heard. At one time the Buddha was living at Rājagṛha. On Mount Gṛdhrakūṭa, he was with twelve thousand great *bhikṣu*s. They were all arhats, having ended all excesses, being without troubles, self-possessed, realizing all bonds of existence, and liberated in mind."

[2] In Hinayana Buddhism, the *śrāvaka* is said to pass through four stages or effects. In Sanskrit, the first is *srotāpanna* (stream-enterer), the second is *sakṛdāgāmin* (once-returner), the third is *anāgāmin* (non-returner), and the fourth is arhat.

[3] Symbolizes an old monk.

[4] Reference to the words of Master Kyōzan Ejaku, quoted in the *Shinji-shōbōgenzō,* pt. 1, no. 23. In the *Shinji-shōbōgenzō* version, *onozuka*[*ra*], "naturally," is omitted.

[5] The *Daichidoron* says, "The mystical eyes of an arhat see merely a thousand worlds, the mystical eyes of a *pratyekabuddha* see a hundred thousand worlds, the mystical eyes of a buddha see all the buddha lands."

[6] The words of Master Hyakujō Ekai, quoted, for example, in Chapter Seventy-six (Vol. IV), *Dai-shugyō.* In this context, the quote means that an arhat has mystical powers, wisdom, etc., and someone who has mystical powers, wisdom, etc. is an arhat.

[7] *Lotus Sutra*, *Shinge* ("Belief and Understanding"). LS 1.260: "Now we are/Truly voice-hearers,/The voice of the Buddha's truth/We cause all to hear./Now we are/Truly arhats."

[8] The basis is Buddhist practice-and-experience.

[9] *Lotus Sutra, Hōben*. See LS 1.98–100.

[10] *Lotus Sutra, Hōben.* See LS 1.70. See also Chapter Sixty (Vol. III), *Juppō.*

[11] Ibid. See LS 1.68. See also Chapter Fifty (Vol. III), *Shohō-jissō;* Chapter Ninety-one (Vol. IV), *Yui-butsu-yo-butsu.*

[12] *Ji, koto* means "fact" or "matter." In the *Lotus Sutra,* the character is used incidentally (recognize the fact that = recognize that). But Master Dōgen picked up the character to emphasize that the Buddha's instruction is the realization of facts.

[13] *Ji-i,* translated in the *Lotus Sutra* as "calling themselves. . . ." *I* means to call or to consider. The same characters *ji-i,* translated as "think to themselves," appear in paragraph 91.

[14] *Makashikan,* chapter 3.

[15] *Shikō-shika* refers to the four effects of *srotāpanna, sakṛdāgāmin, anāgāmin,* and arhat, and the four processes leading to those four effects.

[16] Literally, eight *ryō* or half a *kin.* Eight *ryō* and half a *kin* are the same weight. One *kin* is approximately equal to a pound (600 grams).

[17] This quotation from the *Lotus Sutra* follows directly after the quotation in paragraph 87 of this chapter. See LS 1.98–100.

[18] *Shihō* means "this teaching" or "this Dharma" or "concrete reality."

[19] *Hekimen.*

[20] *Menpeki.* Master Dōgen reversed the characters to suggest the mutual relation of wall and sitter, sitter and wall.

[21] *Shinshutsu-kibotsu,* "gods appear, demons vanish," describes unexpected random happenings. The phrase appears in a verse by Master Engo Kokugon quoted in Chapter Twenty-three, *Gyōbutsu-yuigi.*

[22] *Gokan-tōki.* This phrase also appears in the verse by Master Engo Kokugon.

[23] Monks in China and Japan in Master Dōgen's time took two meals a day. Gruel was for breakfast, rice was for the midday meal.

[24] Master Engo Kokugon (1063–1135), successor of Master Goso Hōen. He received the title of Zen Master Bukka from the Song emperor Kisō and the title of Zen Master Engo from the Southern Song emperor Kōsō. His posthumous title is Zen Master Shinkaku. Master Engo edited the *Hekiganroku* (*Blue Cliff Record*) based on Master Setchō Jūken's collection of poems and stories.

[25] *Shusse* means in this case to become the master of a big temple. To become the master of a big temple was not Master Engo's aim, but he recognized that it might be the natural consequence of his efforts as a monk.

[26] *Mugengō. Mugen,* "incessant," represents the Sanskrit Avīci, the name of a particular hell.

[27] *Engozenjigoroku,* chapter 14.

[28] Master Hyakujō Ekai (749–814), successor of Master Baso Dōitsu. At Master Baso's instruction, he went to teach in Nanko, where he lived on Mount Hyakujō. Zen Master Daichi is his posthumous title.

[29] In present-day Jiangxi province.

[30] Kū-ō, "Emptiness King," is the name of the legendary first buddha, who appeared in the *kalpa* of emptiness. Master Dōgen uses the phrase *kū-ō-izen,* "since before the King of Emptiness," to describe something that has eternal value.

[31] 1242.

[32] Corresponds to present-day Kyoto prefecture.

[Chapter Thirty-five]

Hakujushi 154b3

Cedar Trees

Translator's Note: *The* kōan, *or story, of* Hakujushi, *"Cedar Trees," is very famous both in China and in Japan. Although many Buddhists have presented their interpretations of the story, most of them are unsatisfactory. In this chapter, Master Dōgen gives his own interpretation. First he describes Master Jōshū's character, then he interprets the story. In the story a monk asks Master Jōshū Jūshin what was Master Bodhidharma's intention in coming to China from the west. Master Jōshū says "The cedar trees in the garden." His intention is "It was just reality" or "It was just Dharma." But the monk understood him to mean that cedar trees are just objective things. So he asked the master for another answer. But the master again insisted that cedar trees in the garden are just reality.*

[101] Great Master Shinsai of Jōshū[1] is the thirty-seventh patriarch after the Tathāgata Śākyamuni. He first establishes the [*bodhi*-]mind when he is sixty-one years old, and leaves home to learn the truth. At that time he vows, "Even if someone is a hundred years old, if he is inferior to me, I shall teach him. Even if someone is seven years old, if he is superior to me, I shall ask him to teach me." Vowing thus, he travels as a cloud through the south. As he continues on his quest for the truth, he arrives at Nansen and goes to do prostrations to Master [Nansen Fu]gan.[2] Nansen happens to be lying down in the abbot's quarters, and when the master comes to see him, [Nansen] asks him straightaway,[3] "Where are you from?"[4]

The master says, "Zuizō-in (Auspicious Image Temple)."[5]

Nansen says, "Have you seen the auspicious image yet?"

The master says, "I have not seen any auspicious image, but right now I see a reclining Tathāgata."

Then Nansen gets up at once and asks, "Are you a novice[6] who has a master or a novice without a master?"

The master replies, "A novice who has a master."

Nansen says, "Who is your master?"

The master says, "It is early spring and still cold. With respect, Master, I am very happy to see you in such fine form."[7]

Nansen immediately calls the *inō*[8] and says, "Find a special place for this novice."

Thus [Jōshū] joins the order of Nansen, where he directs his energy in pursuit of the truth for thirty years, without visiting other districts at all. He does not waste a moment of time and is free of miscellaneous preoccupations. Eventually, after he has received the transmission of the truth and received the behavior, he resides for another thirty years as master of Kannon-in Temple in Jōshū. The facts and features of his life as a temple master are never the same as those of the ordinary masters of other districts.[9]

[104] On one occasion he says:

154c Fruitlessly we stare at the smoking fires of neighbors all around.
We have not seen a bun or a rice cake since last year.
Thinking of them today, I vainly swallow my spit.
Periods of composure are scarce, sighs are frequent.
Among one hundred people there is no good person.
Those who come here only say that they want to drink tea.
Unable to drink tea, they leave in anger.[10]

Pitifully, [in Jōshū's order] a smoking fire is a rare event. They have little plain food and they have not had a meal of many tastes since the previous year. If a hundred people come, they are [all] looking for tea. Those who are not after tea do not come.[11] There may be not one among a hundred people who could bring tea. There are common monks[12] who meet the wise man, but there might be no dragons and elephants[13] who want to be the same as him.

[105] On another occasion he says:

Considering people throughout the country who have left home,
How many can there be who endure a life like mine?
A bed of earth and a tattered straw mat,
The old elm log pillow is totally bare.
I burn no incense[14] before the honored images,
In the ashes I smell only the whiff of cow dung.[15]

From these words of the truth we can know the spotless cleanliness and purity of that order; we should study and learn these ancient traces today. The monks were not many; it is said that the assembly numbered less than twenty, and the reason was that [the life] was so difficult to endure. The monks' hall was not large; it had neither a front hall[16] nor a rear washstand.[17] It had no lighting at night, and no charcoal fire in winter. We might say that they were the living conditions of a pitiful old man. [But] the behavior of eternal buddhas is like this. Once when a leg of the [zazen] platform broke, they bound it with a charred log and made do with this for years and months. Whenever the temple officers[18] reported that it should be repaired, the master refused. This is an excellent example, rare through the ages. Usually "the gruel for lunch and breakfast was thinned out so much that it was completely devoid of grain; [they] vainly faced empty windows and the dust in cracks."[19] Sometimes they would gather nuts, which the monks of the assembly and [the master] himself used to enliven their daily diet. When present students of later ages praise this behavior, although we do not equal the master's behavior, we assume veneration of the ancients as our attitude of mind.

[107] One day [Jōshū] preaches to the assembly, "For the thirty years I 155a
was in the south, I solely sat in zazen. If you people want to attain this one great matter, you should see if you can master its principle by sitting in zazen. After three years, five years, twenty years, or thirty years, if you have not attained the truth, you may make the skull of this old monk into a dipper for scooping piss." This was his vow. Truly, pursuing the truth by sitting in zazen is the direct path to the Buddha's truth. We should master its principle by sitting and seeing. Later, people would say "the eternal buddha Jōshū!"[20]

[108] The great master is once asked by a monk, "What is the ancestral master's[21] intention in coming from the west?"

The master says, "The cedar trees in the garden."[22]

The monk says, "Master, do not teach a person with objective things."[23]

The master says, "I do not teach people with objective things."

The monk says, "What is the ancestral patriarch's intention in coming from the west?"

The master says, "The cedar trees in the garden."[24]

This *kōan,*[25] although it stemmed from Jōshū, ultimately is that which all buddhas, with their whole bodies, have established. Just who is "the

boss"?[26] The truth we should recognize in the present [story] is the principle that "cedar trees in the garden" are beyond objective things, and the principle that cedar trees are beyond the self—because [the monk says], "Master, do not teach a person with objective things," and because [Jōshū says], "I do not teach people with objective things."[27] What "master" could be restricted by being "master"? Because he is not restricted, he may be "I."[28] What I could be restricted by being "I"? Even if restricted, "[I]" may be "a person."[29] What "objective thing" could not be restricted by "[the ancestral master's] intention in coming from the west"?—because objective things must inevitably be his intention in coming from the west.[30] At the same time, the intention in coming from the west is beyond dependence upon objective things. The ancestral master's intention in coming from the west is not necessarily "the right-Dharma-eye treasury and the fine mind of nirvana"; it is "beyond the concrete mind, beyond the concrete state of buddha, and beyond
155b concrete things."[31] The present expression, "What is the ancestral master's intention in coming from the west?", is not only the asking of a question and is not only two people having got the same idea. Just at the moment of such a question, "it is impossible for [the questioner] to meet with anybody,"[32] and "by himself he can attain how much?"[33] To express it further, he is free of wrongness, and therefore he is one mistake after another mistake.[34] Because he is mistake after mistake, he sees a mistake as a mistake. Could this be other than "on hearing silence, touching sound"?[35] Because the "all-pervading soul is free of attachment and detachment," it is "cedar trees in the garden." Without being objective things, [cedar trees] cannot be cedar trees. Even though [cedar trees] are objective things, [Jōshū says,] "I do not teach people with objective things" and [the monk says,] "Master, do not teach a person with objective things." [Cedar trees] are beyond an old shrine. Because they are beyond an old shrine, they keep on vanishing. Because they keep on vanishing, "Give me back my effort!"[36] Because the state is [expressed] "Give me back my effort!", [Jōshū says] "I do not teach people with objective things." What else might he use to teach people? Maybe "I am also like this."[37]

[113] The great master is asked by a monk, "In the end, do cedar trees have the buddha-nature or not?"

The great master says, "They have."

The monk says, "When do cedar trees become buddha?"

The great master says, “They time[38] it with space falling to the ground.”[39]

The monk says, “When does [space] fall to the ground?”

The great master says, “In time with the cedar trees becoming buddha.”[40]

We should listen to the present words of the great master, and we should not disregard the questions of this monk. When the great master speaks of the time of space falling to the ground and the time of cedar trees becoming buddha, he is not expressing a state in which two factors are waiting on each other. [The monk] is questioning “cedar trees” and questioning “the buddha-nature.” He is questioning “becoming buddha” and is questioning “time.”[41] He is questioning “space” and is questioning “falling to the ground.” When, in reply to the monk, the great master now says “they have,” [he is saying that] the buddha-nature of cedar trees “actually exists.”[42] Attaining mastery of this truth, we should thus penetrate the lifeblood of the Buddhist patriarchs. The words quoted here that cedar trees have the buddha-nature ordinarily cannot be expressed, and they have never before been expressed. [But 155c
cedar trees] do indeed have the buddha-nature, and we should clarify this situation. How high in the [universal] order are these cedar trees that do have the buddha-nature situated, here and now? We should investigate the length of their age, their life, and their physical bodies. We should identify their families and species. To go further, do hundreds of thousands of cedar trees all belong to the same caste, or do they have distinct bloodlines? Is it possible that there are cedar trees that become buddha, cedar trees that undergo training, and cedar trees that establish the mind? Or is it that although cedar trees become buddha, they are not furnished with [virtues] such as training and establishment of the mind? What causes and conditions are there linking cedar trees and space? If cedar trees becoming buddha is inevitably in time with you[43] falling to the ground, does that mean that a cedar tree’s virtue as a tree is necessarily related with space?[44] As regards the stages of a cedar tree, is space [a cedar tree’s] initial state or [a cedar tree’s] ultimate stage?[45] We should consider and investigate [these questions] in detail. Let me ask you, Old Jōshū: Is it because you yourself are a withered old cedar tree that you could breathe life into such vivid thoughts? In summary, that cedar trees have the buddha-nature is beyond non-Buddhists, the two vehicles, and the like, and is beyond the perceptions of teachers of sutras and commentaries. How much less could it be preached by the flowery words of [people like]

withered trees and dead ash? It is learned and mastered only by those of the Jōshū species.

[116] The words now spoken by Jōshū that cedar trees have the buddha-nature [ask] "Are cedar trees restricted by cedar trees, or not?" and "Is the buddha-nature restricted by the buddha-nature, or not?" This expression had never been perfectly realized before, not by one buddha or by two buddhas. [Even] those who have the buddha-countenance cannot always perfectly real-
156a ize this expression of the truth. Even among buddhas, there may be buddhas who can express it, and there may be buddhas who cannot express it. The aforementioned "waiting[46] for space to fall to the ground" does not describe something that may never happen: at every time when cedar trees become buddha, space falls to the ground. The sound of such falling to the ground is louder than a hundred thousand rolls of thunder. The time of cedar trees becoming buddha, while provisionally described as "in the twelve hours,"[47] is also "the twelve hours themselves."[48] The space that falls to the ground is not merely the space seen by the common and the sacred. There is a unity of space beyond this, which is not seen by other people, but Jōshū alone sees it. The ground on which space falls is also other than the ground occupied by the common and the sacred. There is a unity of ground beyond this, which is not reached by the forces of *yin* and *yang,*[49] but Jōshū alone has reached it. The moment when space falls to the ground—even for the sun and moon and mountains and rivers—must be a matter of "timing." Who can assert that the buddha-nature must necessarily become buddha? The buddha-nature is an adornment that follows after becoming buddha. Furthermore, there may also be buddha-nature that appears together with, and experiences together with, becoming buddha. In conclusion, "cedar trees" and "the buddha-nature" are "not different sounds in the same tune."[50] They are, in other words, the indefinable.[51] We should investigate them, asking "like what?"[52]

Shōbōgenzō Hakujushi

Preached to the assembly at Kannondōri-in Temple in the Uji district of Yōshū,[53] on the twenty-first day of the fifth lunar month—the season of the Japanese iris—in the third year of Ninji.[54]

Notes

[1] Master Jōshū Jūshin (778–897), successor of Master Nansen Fugan. He also studied under Masters Ōbaku, Hōju, Enkan, and Kassan. Great Master Shinsai is his posthumous title.

[2] Master Nansen Fugan (748–834). He received the precepts from another master but later became the disciple, and eventually a successor, of Master Baso Dōitsu. It is said that after building a small temple at Nansen ("Southern Spring") in the Chiyo district, he passed thirty years without coming down from his mountain. He had many students, including Master Jōshū Jūshin and Master Chōsha Keishin.

[3] That is, without getting up.

[4] Literally, "Recently what place have you left?"

[5] Zuizō-in, "Auspicious Image Temple," was the name of Master Nansen's temple. *Zuizō,* "auspicious image," would usually suggest a statue, for instance, the buddha image in the Buddha hall.

[6] *Shami* represents the sound of the Sanskrit *śrāmaṇera,* meaning "novice."

[7] *Sontai-kikyo-banpuku,* literally, "[Your] venerable body, and standing up and sitting down, are ten thousand happinesses." Master Jōshū meant that he had already become a novice in the order of Master Nansen.

[8] *Inō,* also called *dōsu,* "hall chief," is one of the six main officers of a temple, responsible for supervising the monks in the zazen hall. The term *inō* derives from the Sanskrit *karma-dāna.*

[9] The information in this paragraph is contained in the *Keitokudentōroku,* chapter 10.

[10] *Kosonshukugoroku,* chapter 14.

[11] Wanting to get tea suggests wanting to get some concrete effect, for example, enlightenment.

[12] *Unsui,* "clouds and water," is a usual term for the monks of a temple.

[13] *Ryūzō,* "dragons and elephants," means outstanding or transcendent practitioners.

[14] *Ansoku-kō,* literally, "peaceful breath incense." This is a kind of incense made from benzoin, which is a resin obtained from trees (genus *Styrax*) of Southeast Asia.

[15] Dried cowdung was burned as heating fuel.

[16] *Zenka,* an adjoining hall in front of the monks' hall (zazen hall) proper, also furnished with a zazen platform, where monks with jobs to do in the temple could come and go without disturbing the other members.

[17] *Koka,* mentioned, for example, in Chapter Fifty-six (Vol. III), *Senmen.*

[18] *Chiji.* There were six of these main officers, namely: 1) *tsūsu,* chief officer, head of the temple office, comptroller; 2) *kansu,* prior; 3) *fusu,* assistant prior; 4) *dōsu* or *inō,* supervisor of monks in the zazen hall, rector; 5) *tenzo,* head cook; and 6) *shisui,* caretaker.

[19] Quotation of Master Jōshū's words from the *Kosonshukugoroku,* chapter 14.

[20] Master Seppō Gison's words, quoted in Chapter Forty-four (Vol. III), *Kobusshin.* See also *Shinji-shōbōgenzō,* pt. 3, no. 84.

[21] *Soshi* is often used, as in this case, for Master Bodhidharma himself. See Chapter Sixty-seven (Vol. III), *Soshi-sairai-no-i.*

[22] *Hakujushi.* In Japanese this kind of tree is called *konotegashiwa,* which the *Kenkyusha* dictionary gives as "an Oriental *arborvitae;* a *thuja*." The name *arborvitae* (literally, "tree of life") applies to any of various evergreen trees of the pine family, but especially to the genus *Thuja.* The name cedar applies firstly to the genus *Cedrus,* but secondly to numerous other coniferous trees that resemble the true cedars, including trees of the genus *Thuja.* Therefore, for the sake of using a more familiar term than *"arborvitae"* or *"thuja,"* the translation "cedar trees" has been preferred.

[23] That is, "Don't teach me with objective things."

[24] *Kosonshukugoroku,* chapter 13.

[25] *Kōan.* In the *Shōbōgenzō*, the word *kōan* is used to represent 1) a story that points to reality, following the universal principles of Buddhist theory, and 2) the universal law, that is, Dharma.

[26] *Shujinkō* alludes to the words of Zen Master Zuigan, who used to call to himself "Boss!" and answer himself "Yes." (See *Shinji-shōbōgenzō,* pt. 3, no. 48). Master Dōgen begins his commentary by asking what the self is, so he picks up the word "boss" from this story, to express the self as a person who is living in reality.

[27] Both Master Jōshū and the monk knew that Master Bodhidharma's intention and cedar trees are real, and therefore beyond subject and object.

[28] *Wa*[*re*], "I," is the first character in Master Jōshū's line "I do not teach people with objective things." So *wa*[*re*] means the master as himself. In order to describe a real thing, Master Dōgen often describes the thing as not being restricted by the concept "thing."

[29] The character *hito,* "human being," appears in both the monk's words ("a person") and Master Jōshū's words ("people"). The point is that, whether restricted or not, we cannot escape the fact that we are human beings.

[30] Another formula used by Master Dōgen to describe a real thing is to describe the thing as being restricted by the thing itself.

[31] *Fuzeshin nari, fuzebutsu nari, fuzemotsu nari.* Exactly the same expression appears in Chapter Thirty-four, *Arakan,* paragraph 89.

[32] In other words, the questioner is a person existing independently.

[33] *Ikubaku,* "how much" or "how many," may be interpreted as an expression of the immeasurable, or the ineffable. At the same time the words suggest that the independent self has nothing to attain.

[34] In other words, someone who is doing his or her best is not wrong, but at the same time, in actual life he or she has to make many mistakes. For example, Master Dōgen affirmed the efforts made by the monk in the story, but at the same time, the monk did not understand the intention of Master Jōshū's first answer.

[35] When we are silent, we can recognize what sound and non-sound is. Similarly, when we are humble enough to recognize that life is full of mistakes, we can recognize what mistakes and non-mistakes are.

[36] Because every present moment is cut off from the past, the present is empty of past efforts. "Give me back my effort!" represents the reality of the present.

[37] *Go-yaku-nyoze* are the words spoken by the Sixth Patriarch to Master Nangaku Ejō. See *Shinji-shōbōgenzō,* pt. 2, no. 1. See also Chapter Twenty-nine, *Inmo.*

[38] *Tai, ma*[*tsu*] literally means "to wait." As an adverb, the character sometimes means "at the time when" but here it is used as a verb. Master Jōshū however, is not saying that cedar trees are waiting for realization in the future; he is emphasizing that realization occurs in real time.

[39] "Space falling to the ground" suggests reality as it is, without illusions.

[40] *Kosonshukugoroku,* chapter 14.

[41] The monk's second and third questions begin with the words *iku-ji,* "What time. . . ?"

[42] *U, a*[*ri*] as a transitive verb means "to have" and as an intransitive verb means "to exist." As a noun, it means "existence." See also discussion of *u-busshō,* "having the buddha-nature," in Chapter Twenty-two, *Busshō.*

[43] By substituting "you" (i.e., that monk, or a concrete person) for "space," Master Dōgen suggested that space falling to the ground and a person coming down to earth (becoming practical) are the same fact.

[44] The question encourages us to take a whole or integrated view, not only considering the elements one by one.

[45] Master Dōgen generally considers problems in four phases: conceptual, physical, actual, and real. Thus, the space of a cedar tree is 1) a concept, 2) a physical area, 3) the place where the cedar tree actually exists, and 4) the cedar tree itself.

[46] *Ma*[*tsu*]. See note 38.

[47] *Jūniji-chū.*

[48] *Jūniji-chū. Chū* means 1) inside, and by extension, 2) the inside of, the reality of, the thing itself. See also Chapter Eleven (Vol. I), *Uji;* Chapter Thirty-eight, *Muchū-setsumu.*

[49] *Onyō, "yin* and *yang"* represent the negative and positive poles, respectively, within the flow of energy. See also Chapter Forty, *Gabyō,* paragraph 222.

[50] *I-on-dō-chō,* lit., "different sounds, same tune," means "different words for the same thing." We should not call cedar trees and the buddha-nature different words for the same thing—because we honestly do not know what they are.

[51] *Ka-hitsu* literally means "How can it be decided that. . . ?" Used as a noun, the characters therefore suggest ambiguity, the ineffable, or something indefinable. See also Chapter Three (Vol. I), *Genjō-kōan,* note 11.

[52] *Somosan* expresses a questioning attitude. The expression often appears in the Chinese stories quoted by Master Dōgen from the *Keitokudentōroku,* etc. In Chapter Thirty-three, *Kannon,* for example, in order to get Master Dōgo to express himself, Master Ungan uses the word *somosan,* "how about you?" or "what do you say?" In Chapter Thirty-two, *Juki,* Master Seppō uses the word in the same way with Master Gensha.

[53] Corresponds to present-day Kyoto prefecture.

[54] 1242.

[Chapter Thirty-six]

Kōmyō

Brightness

Translator's Note: Kōmyō *means luminosity, light, or brightness. Such light has been revered in Buddhism since ancient times, and has both a physical and a mental or spiritual side. Generally speaking, idealistic people believe in spiritual light whereas materialistic people only believe in physical light, but according to Buddhist theory, brightness has both a physical side and a mental side. In this chapter Master Dōgen explained this brightness. He explained that the universe is our own brightness, that the universe is just brightness, that our behavior in the universe is brightness, and that there is nothing other than brightness.*

[121] Great Master Chōsha Shōken[1] of Konan[2] in the great kingdom of Song, in formal preaching in the Dharma hall, preaches to the assembly:

> The whole universe in ten directions is the eye of a *śramaṇa*.
> The whole universe in ten directions is the everyday speech of a *śramaṇa*. 156b
> The whole universe in ten directions is the whole body of a *śramaṇa*.
> The whole universe in ten directions is the brightness of the self.
> The whole universe in ten directions exists within the brightness of the self.
> In the whole universe in ten directions there is no one who is not themselves.[3]

Learning in practice of the Buddha's truth must always be done in earnest; it should not be "more and more distant, further and further removed." [But] the past masters who have learned brightness through such effort are rare. The Chinese emperor Kōmyō of the Later Han dynasty[4]—whose name during his reign was Sō and whose posthumous name was Emperor Kensō—

was the fourth son of Emperor Kōbu. During the reign of Emperor Kōmyō, in the tenth year of the Eihei era,[5] [Kāśyapa-]Mātaṅga[6] and Jiku-hōran (Ch. Zhufalan)[7] first introduced the Buddha's teaching into the Han kingdom. Before altars for the burning of sutras, they defeated a false group of Daoists and demonstrated the mystical power of the buddhas.[8] Thereafter, in the Futsū era during the reign of Emperor Bu of the Liang dynasty,[9] the First Patriarch[10] personally journeyed from India to Kōshū[11] district on the South [China] Sea. He was the rightful heir to the authentic transmission of the right-Dharma-eye treasury, and the twenty-eighth generation Dharma descendant of Śākyamuni Buddha. At that time he hung his traveling staff at Shōrinji on Shōshitsuhō Peak in the Sūzan Mountains. He authentically transmitted the Dharma to the Second Patriarch, Zen Master Taiso.[12] This was the direct experience of the Buddhist patriarchs' brightness. Before this, no one had seen or heard of the brightness of the Buddhist patriarchs. How could any have known their own brightness? Even if they came across that brightness, fetching it via the brain, they did not learn it in experience with their own eyes. Therefore, they did not clarify whether the brightness is long or short, square or round; and they did not clarify whether the brightness is winding or unwinding, focusing in or radiating out. Because they hated to meet with the brightness, the brightness became "more and more distant and further and further removed" from the brightness. This alienation—although it is itself brightness—is restricted by alienation.[13] Stinking skinbags who are "more and more distant and further and further removed" hold the following views and opinions: "The Buddha's light and the brightness of the self
156c must be red, white, blue, and gold, like light from a fire or light on water, like the light of a pearl or the light of a jewel, like the light of dragons and gods, like the light of the sun and moon." Although they "sometimes follow good counselors and sometimes follow the sutras," when they hear the spoken teaching on brightness they think that [brightness] might be like the light of a firefly. This is never learning in practice through the eyes and the brain. From the Han through the Sui, Tang, and Song dynasties[14] to the present, there have been very many such streams. Do not learn from literary Dharma teachers. And do not listen to the outlandish explanations of Zen masters.

[126] The aforementioned "brightness of the Buddhist patriarchs" is the whole universe in ten directions; it is the whole of buddhas and the whole

of patriarchs; it is buddhas alone, together with buddhas; it is the Buddha's state of brightness and the bright state of buddha. Buddhist patriarchs see Buddhist patriarchs as the brightness. Practicing and experiencing this brightness, they become buddha, sit as buddha, and experience buddha. For this reason, there is the expression that "This light illuminates the eighteen thousand buddha lands of the East."[15] This is "the light" in words.[16] "This light"[17] is the Buddha's light. "Illumination of the East" is the East's luminance.[18] "The East" is beyond secular doctrines of this place and that place:[19] it is the heart of the Dharma doctrine, and the middle of a fist.[20] Even though [the word "East"] restricts "the East," it is describing eight pounds of brightness.[21] We should learn in experience the principle that "the East" exists in this land, "the East" exists in other lands, and "the East" exists in "the East." As for the meaning of "eighteen thousand,"[22] a "ten thousand"[23] is half a fist, and is half of the mind here and now: it is not always a matter of ten units of a thousand, or of myriad myriad hundred myriads and so on. "Buddha lands" means the inside of the eyes. If, when we see and hear the words "illuminating the East," we assume and learn that it is as if a line of white silk were extending to the East, that is not learning of the truth. The whole universe in ten directions is nothing other than "the East." "The East" is called "the whole universe in ten directions." On this basis the whole universe in ten directions exists. And the words by which it proclaims itself as the whole universe in ten directions, we hear as the sound of "the eighteen thousand 157a
buddha lands."

[128] The Tang emperor Kensō[24] is the father of the two emperors Bokushō[25] and Sensō,[26] and the grandfather of the three emperors Keisō,[27] Bunsō,[28] and Busō.[29] At his devout request, the Buddha's relics are brought into the palace for the service of offerings and in the night, the story goes, they radiate light. The emperor is overjoyed. Early next morning all his retainers present letters of congratulation saying, "It is the response of the sacred to His Majesty's sacred virtue." But there is one retainer, Kan Yu Bunkō[30]—his pen-name is Taishi—who in the past has studied in the back row of the orders of Buddhist patriarchs. Only Bunkō fails to write a letter of congratulation. Emperor Kensō asks him, "All my retainers have presented letters of congratulation. Why have you not written a letter of congratulation?" Bunkō answers, "Your humble servant has seen it written in Buddhist texts

that the Buddha's light is not blue, yellow, red, or white. The present [light] was just the light that is guarded by dragon-gods." The emperor asks, "What is the Buddha's light?" Bunkō does not answer.[31] This Bunkō, though a layman, has the spirit of a stout fellow. His talent might be said to turn the heavens and spin the earth. Study like this is the starting point in learning the state of truth. Study that is not like this is not in the state of truth. Even if our lecturing on sutras causes heavenly flowers to fall, if we have not arrived at this truth, it is vain effort. Even if we are [only a bodhisattva in] the ten sacred stages or the three clever stages, if we can retain the long tongue[32] in the same mouth as Bunkō, that is establishment of the will and practice-and-experience. Nevertheless, Kan Bunkō, there is still something in the Buddhist texts that you have not seen or heard. How have you understood these words that "The Buddha's light is not blue, yellow, red, or white"? If you have the ability to understand, when you look at blue, yellow, red, and white, that they are not the Buddha's light, then further, when you look at the Buddha's light, you must never see it as blue, yellow, red, or white. If Emperor Kensō
157b were a Buddhist patriarch, he would pursue such a line of questioning. In summary, the brightness that is utterly clear is the hundred weeds.[33] The brightness of the hundred weeds is, already, their roots, stems, twigs, leaves, flowers, fruits, light, and color—it is never something added on or taken away. There is the brightness of the five worlds,[34] and the brightness of the six worlds:[35] perhaps "this is just the place where the ineffable exists." [The expression] that explains light and explains brightness might be: "How is it that mountains, rivers, and the earth suddenly appear?"[36]

[132] We must painstakingly learn in practice the words spoken by Chōsha that "The whole universe in ten directions is the brightness of the self." We must learn the self that is brightness, as the whole universe in ten directions. Living-and-dying, going-and-coming, are the going-and-coming of the brightness. Transcendence of the common and transcendence of the sacred are the indigo and vermilion of the brightness. Becoming buddha and becoming a patriarch are the black and gold of the brightness. Practice and experience are not nonexistent: they are the brightness being tainted.[37] Grass, trees, fences, and walls; skin, flesh, bones, and marrow: these are the red and white of the brightness. Smoke, mist, water, and stone; the way of birds, the hidden paths: these are the turning cycle of the brightness. To see and hear the brightness

of the self is proof of having directly encountered buddha; it is proof of having met buddha. "The whole universe in ten directions" is "the concrete self,"[38] and "the concrete self" is "the whole universe in ten directions"—there is no scope for evasion. If there is a place of escape, it is the vigorous road of getting the body out.[39] The present seven feet of skull and bones is just the form and the image of the whole universe in ten directions. The whole universe in ten directions that we practice and experience in Buddhism is the skull and bones, the physical body, the skin, flesh, bones, and marrow.

[134] Great Master Daijiun Kyōshin of Unmonzan[40] is the thirty-ninth generation descendant of the World-honored Tathāgata. He has succeeded to the Dharma of Great Master Shinkaku of Seppō.[41] Though a junior in the Buddha's retinue, he is a hero in the order of the [First] Patriarch.[42] Who could say that on Unmonzan no brilliant buddha has ever manifested himself in the world? Once, in formal preaching in the Dharma hall, he preaches to the assembly: "Each human being totally possesses the brightness. When looked for it is invisible, obscured in utter darkness. Just what is this brightness that is present in all people?" The assembled monks make no reply. [Unmon] himself says in their place, "The monks' hall, the Buddha hall, the kitchen, and the three gates."[43]

[135] The present words of the great master, "Each human being totally 157c
possesses the brightness," do not say that [brightness] will appear in future, do not say that [brightness] was there in the past, and do not say that [brightness] is the realization of some onlooker: they assert that each human being naturally possesses the brightness—and we should clearly hear this and retain it. [Unmon] is bringing together a hundred thousand Unmons, letting them experience the same state, and letting them speak, with a common voice, from one mouth. "Each human being totally possesses the brightness": Unmon is not dragging [these words] out of himself; the brightness of each human being is gathering itself up and speaking. "Each human being totally possesses the brightness" means the whole of humanity naturally is the brightness. "The brightness" means "each human being." [The brightness] gathers hold of the brightness and makes it into object and subject. It may be that the brightness totally possesses each human being![44] The brightness naturally is each human being;[45] each human being naturally possesses each human being;[46] each moment of brightness naturally possesses each moment

of brightness;[47] each moment of existence totally possesses each moment of existence;[48] and the existence of each moment of totality possesses each moment of totality.[49] So remember, "the brightness" that "each individual human being totally possesses" is the realized individual human being, and is the individual human being that each individual state of brightness totally possesses. Now let us ask Unmon, What do you mean by "each human being"? What do you mean by "brightness"? Unmon himself has said, "Just what is this brightness?" This question is brightness in which doubt kills comment.[50] Nonetheless, when words are being spoken like this, each individual human being is an individual state of brightness. The monks in the assembly make no reply. Though they have a hundred thousand expressions of the truth, they speak by means of no reply. This state is the right-Dharma-eye treasury and the fine mind of nirvana, which are authentically transmitted by the Buddhist patriarchs.

[138] Unmon, putting himself in the place [of the assembly], says, "The monks' hall, the Buddha hall, the kitchen, and the three gates." The words expressed now, "putting himself in the place," mean putting himself in Unmon's place, putting himself in the place of the assembly, putting himself in the place of the brightness, and putting himself in the place of the monks' hall, the Buddha hall, the kitchen, and the three gates. But what does Unmon mean by "The monks' hall, the Buddha hall, the kitchen, and the
158a three gates?" We should not call the assembly, and "each human being" [in it], "the monks' hall, the Buddha hall, the kitchen, and the three gates."[51] How many monks' halls, Buddha halls, kitchens, and three gates are there?[52] Should we see them as Unmon? Should we see them as the Seven Buddhas? Should we see them as four lots of seven?[53] Should we see them as two lots of three?[54] Should we see them as a fist? Should we see them as nostrils? Though the aforementioned monks' hall, Buddha hall, kitchen, and three gates are any Buddhist patriarch, they are not immune to "each individual human being." Therefore, they are beyond "each individual human being."[55] Once they have become so, there are instances of there being Buddha halls without buddhas,[56] and there are states of being without buddha in which there is no Buddha hall.[57] There are buddhas who have light;[58] there are luminant buddhas who are without;[59] there is the light of Buddha in being without;[60] and there is the light of Buddha that is existence.[61]

[139] "Great Master Shinkaku[62] of Seppō preaches to the assembly, 'In front of the monks' hall, I have met you all.'"[63]

This is just the time when Seppō's whole body is the eye, it is the moment Seppō glimpses Seppō, and it is the monks' hall meeting the monks' hall.

"Referring to this, Hōfuku[64] asks Gako,[65] 'Let us set aside for a while the front of the monks' hall. At what place are we to meet Bōshūtei Pavilion,[66] or Usekirei Peak?'[67] Gako runs back to the abbot's quarters. Hōfuku goes straight into the monks' hall."

The present "returning to the abbot's quarters" and "going into the monks' hall" are getting the body free as a comment, are the truth of the state of meeting each other, and are the monks' hall having met itself.

[141] "Great Master Shino of Jizo-in Temple[68] says, 'The cook[69] is going into the kitchen hall.'"[70]

This comment is a matter before the Seven Buddhas.

Shōbōgenzō Kōmyō

Preached to the assembly at Kannondōrikōshōhōrinji, in the fourth period of the third watch[71] of the night of the second day of the sixth lunar month, in the third year of Ninji.[72] At the time, the rain of the wet season fell thick and heavy, drops dripping endlessly under the eaves. "Just what is this brightness?" The monks in the assembly could not help being pierced by Unmon's words.

Notes

1 Master Chōsha Keishin (?–868), successor of Master Nansen Fugan. People of the time called him Shin Daichū (Shin, the Big Cat) because he was as sharp and quick as a tiger.

2 In present-day Hunan province.

3 *Keitokudentōroku,* chapter 10. See also Chapter Sixty (Vol. III), *Juppō.*

4 The Later (or Eastern) Han dynasty (25–220 C.E.) was founded by Emperor Kōbu.

5 67 C.E.

6 A monk from central India.

7 Also a monk from central India, but the Sanskrit rendition of his name is not known. The arrival of Kāśyapa-Mātaṅga and Jiku-hōran (Zhufalan) was traditionally believed to be the introduction of the theoretical teaching of Buddhism into China from India.

8 The Chinese history book *Koji* relates how two stands were erected in the garden of the imperial palace, one on the left for Daoist sutras and one on the right for Buddhist sutras. When the sutras were set on fire, the Daoist sutras burned but the Buddhist sutras did not.

9 The Liang dynasty (502–556) was founded by Emperor Bu (or Wu) in 502. The Futsū era was 520–527.

10 Master Bodhidharma.

11 Guangzhou.

12 Master Taiso Eka. See, for example, Chapter Thirty, *Gyōji.*

13 "Alienation restricted by alienation" means true alienation or undeniable alienation. Alienation here means not being ourselves.

14 The Han (206 B.C.E.–220 C.E.), Sui (ca. 581–618 C.E.), Tang (618–ca. 907), and Song (960–1279) dynasties.

15 *Lotus Sutra, Jo* ("Introductory"): "This light illuminated the eastern quarter/Of eighteen thousand buddha lands." (LS 1.54.)

16 *Watō-kō. Watō* means "words," "talk," "comment," "conversation," or "story." In the Rinzai sect, comments and stories (so-called *kōan*s), such as those recorded by Master Dōgen in the *Shinji-shōbōgenzō,* are called *watō.* See also Chapter Twenty (Vol. I), *Kokyō,* paragraph 162.

[17] *Shikō. Shi,* "this," in Master Dōgen's commentaries means the real, the concrete, that which is not abstract. *Kō* means "light."

[18] *Shō-tōhō wa tōhō-shō nari.* By reversing the order of the elements *shō,* "illumination," and *tōhō,* "east" or "eastern quarter," Master Dōgen suggested oneness between illumination and place.

[19] "Doctrines of this place" means materialistic philosophies (which affirm indulgence in this world) and "doctrines of that place" means idealistic philosophies (which affirm life in the next world).

[20] *Tōhō,* "east" or "eastern quarter," symbolizes a concrete and real place, not an abstraction.

[21] *Kōmyō no hachiryō,* "eight pounds of brightness," means the concrete reality of brightness, not abstract or purely spiritual brightness.

[22] *Man-hassen,* literally, "a ten thousand and eight thousands." In the Chinese and Japanese system, eighteen thousand is counted as one unit of ten thousand and eight units of one thousand.

[23] Master Dōgen discussed the unit of ten thousand—it sounds like an abstraction, but he did not understand it like that.

[24] Emperor Kensō reigned 806–821.

[25] Emperor Bokushō reigned 821–825.

[26] Emperor Sensō reigned 847–860.

[27] Emperor Keisō reigned 825–827.

[28] Emperor Bunsō reigned 827–841.

[29] Emperor Busō reigned 841–846.

[30] Kan Yu Bunkō. Kan was his family name, Yu his first name. *Bun,* lit., "letters," was his posthumous title as a man of letters, and *kō* is a title of respect for an officer. Kan Yu Bunkō was said to be one of the eight great men of letters during the Tang and Song dynasties.

[31] *Shinji-shōbōgenzō,* pt. 2, no. 73.

[32] *Chōzetsu,* "long tongue," is one of the thirty-two distinguishing features of the Buddha. Figuratively, it symbolizes excellent ability in speaking or, as in this case, in not speaking.

[33] Alludes to the saying *mei-mei taru hyakusō-tō,* "utterly clear are the hundred weeds." The hundred weeds symbolize miscellaneous concrete things.

[34] *Godō,* the five worlds, are hell, hungry ghosts, animals, humans, and gods.

[35] *Rokudō,* the six worlds, are the five worlds plus the world of angry demons (*asura*s).

[36] A similar expression, by Master Rōya Ekaku, is quoted in Chapter Nine (Vol. I), *Kei-sei-sanshiki.*

[37] *Zenna,* "taintedness," means separation. Master Nangaku Ejō described the practice and experience of zazen as "not to be tainted"; that is, not to be separated into means and end. See, for example, Chapter Seven (Vol. I), *Senjō.*

[38] *Ze-jiko.* In Master Chōsha's words *ze, kore* is a copula ("is"). Here Master Dōgen uses *ze, kore* as an adjective ("the concrete"). See also Chapter Six (Vol. I), *Soku-shin-ze-butsu.*

[39] *Shusshin no katsuro.* See Vol. I, Appendix Two, *Fukanzazengi*.

[40] Master Unmon Bun'en (864–949), successor of Master Seppō Gison, and founder of the Unmon sect. Great Master Daijiun Kyōshin is his posthumous title.

[41] Master Seppō Gison (822–907). Great Master Shinkaku is his posthumous title.

[42] *Soseki,* "order of the patriarch," usually refers to the lineages descended from the First Patriarch in China, Master Bodhidharma.

[43] *Shinji-shōbōgenzō,* pt. 1, no. 81.

[44] *Kōmyō jin u jin jin zai.* This is a simple reversal of the elements of Master Unmon's words *jin jin jin u kōmyō zai.* In the following sentence, Master Dōgen uses various permutations of the characters in Master Unmon's words, including the additional characters *ji,* "naturally," and *ze,* "is."

[45] *Kōmyō ji ze jin jin zai.*

[46] *Jin jin ji u jin jin zai.*

[47] *Kō kō ji u kō kō zai.*

[48] *U u jin u u u zai.* The character *u* means both "to possess" and "existence."

[49] *Jin jin u u jin jin zai.*

[50] *Gi-satsu-watō no kōmyō.* See note 16.

[51] We should not confuse the subjects (monks) and the objects (temple buildings).

[52] Subjectively, the temple buildings are different for each person who sees them. Objectively, they are the same.

[53] *Shi-shichi,* "four sevens," that is, twenty-eight, suggests the twenty-eight patriarchs in India up to Master Bodhidharma.

[54] *Ni-san,* "two threes," suggests the six patriarchs in China up to Master Daikan Enō.

[55] In other words, because the temple buildings are real—they have the universal objective state of a Buddhist patriarch, and at the same time they are open to different subjective perceptions by each human being—they are beyond the subject.

[56] *U-butsuden no mubutsu naru* suggests, for example, a temple where ceremonies are conducted only for profit.

[57] *Mu-butsuden no mubutsu naru* suggests, for example, the state of Master Reiun Shigon who realized the truth on seeing peach blossoms in the mountains. *Mubutsu,* "being without buddha," is explained in Chapter Twenty-two, *Busshō.*

[58] *U-kō-butsu.*

[59] *Mu-kō-butsu.*

[60] *Mu-butsu-kō.*

[61] *U-butsu-kō.*

[62] Master Seppō Gison (822–907). Shinkaku is his posthumous name.

[63] Traditionally, the Dharma hall (where the master gives formal preaching) is located in front of the monks' hall (where the monks practice zazen). A slightly different version of the quotation is recorded in the *Shinji-shōbōgenzō,* pt. 3, no. 91, in which, Master Seppō says, "At Bōshūtei Pavilion I have met you, at Usekirei Peak I have met you, in front of the monks' hall I have met you." In the *Shinji-shōbōgenzō* version, "you" is *nanji.* In the version quoted in this chapter, "you all" is *shonin,* literally, "all/many people" or "everyone." A related quotation also exists in the *Keitoku-dentōroku,* chapter 19 (the section on Master Hōfuku Jūten). In the third line of the *Keitokudentōroku* quotation, *shonin,* "everyone," is both the subject and object of to meet: "Brothers! I went to Bōshūtei Pavilion and met you, I went to Usekirei Peak and met you. Everyone has met everyone in front of the monks' hall."

[64] Master Hōfuku Jūten (867?–927), successor of Master Seppō.

[65] Master Gako Chifu (dates unknown), also a successor of Master Seppō.

[66] Bōshūtei, lit., "Pavilion That Surveys the Province," was one of the twenty-three beauty spots on Mount Seppō in Fuzhou province, and therefore a symbol of an ideal place.

[67] Usekirei, lit., "Crow's Rock Peak," a gently sloping mountain located close to Fuzhou City.

[68] Master Rakan Keichin (867–928), successor of Master Gensha Shibi. Great Master Shino is his posthumous title.

[69] *Tenzo,* one of the six main officers in a temple.

[70] *Keitokudentōroku,* chapter 24.

[71] *Sankō-shiten.* Each night was divided into five *kō,* or watches, and each watch was divided into five *ten.*

[72] 1242.

[Chaper Thirty-seven]

Shinjin-gakudō

158b3

Learning the Truth with Body and Mind

Translator's Note: Shinjin *means "body and mind," and* gakudō *means "learning the truth," so* shinjin-gakudō *means "learning the truth with body and mind." Generally speaking, people usually think that they can arrive at the truth through intellectual reasoning. In Buddhism, however, it is taught that the truth can be attained not by the intellect alone but through action. Therefore learning the truth in Buddhism includes both physical pursuit of the truth and mental pursuit of the truth. This is why Master Dōgen called the Buddhist pursuit of the truth "learning the truth with body and mind." In this chapter he explained learning the truth with body and learning the truth with mind, and at the same time, he explained that the two ways of pursuing the truth are always combined in the oneness of action. So we can say that the division of learning the truth into two ways is only a method of explaining the Buddhist pursuit of the truth through action.*

[143] The Buddha's truth is such that if we intend not to practice the truth we cannot attain it, and if we intend not to learn [the truth] it becomes more and more distant. Zen Master Daie[1] of Nangaku said, "Practice-and-experience is not nonexistent, but it must not be tainted."[2] If we do not learn the Buddha's truth, we are bound to fall into the states of non-Buddhists, *icchantika*s,[3] and so on. Therefore former buddhas and later buddhas all unfailingly practice the Buddha's truth. Provisionally, there are two ways to learn the Buddha's truth: to learn it with the mind, and to learn it with the body.

[144] "To learn with the mind" is to learn with all the kinds of mind that there are. "All the kinds of mind" means the mind [called] *citta,*[4] the mind [called] *hṛdaya,*[5] the mind [called] *vṛddha,*[6] and so on. Further, after we have established—through sympathetic communication of the truth[7]—the *bodhi*-mind, we take refuge in the great truth of the Buddhist patriarchs and learn

the concrete actions that are the establishment of the *bodhi*-mind. Even if the real *bodhi*-mind has not yet arisen in us, we should imitate the methods of the Buddhist patriarchs who established the *bodhi*-mind before us. This is the establishment of the *bodhi*-mind, it is the naked mind moment by moment, it is the mind of eternal buddhas, it is the normal mind, and it is the triple world as the one mind. There is learning of the truth through casting aside these kinds of mind, and there is learning of the truth through taking them up. In such instances, the truth is learned through thinking, and the truth is learned through not thinking. In some instances, a robe of golden brocade is authentically transmitted and a robe of golden brocade is received.[8] In other instances, there is "You have got my marrow" and there is standing in place after making three prostrations.[9] Or there is the learning of the mind with the mind[10] in pounding of rice and transmission of the robe.[11] To shave one's head and dye one's clothes are just to convert one's mind and to enlighten one's mind. To scale the city walls and go into the mountains[12] is to leave one mind and enter another mind. That the mountains are being entered is "thinking the concrete state of not thinking."[13] That the world is
158c being abandoned is "non-thinking."[14] To be amassing this state as an eye is a matter of two or three bushels.[15] To be playing with this state as karmic consciousness is a matter of a thousand myriad concrete characteristics. In learning the truth like this—whether acclaim has naturally accrued to the effective or whether effectiveness has yet to accrue to the acclaimed—secretly to borrow the nostrils of a Buddhist patriarch and let them expel air, or to use the hooves of a horse or a donkey to stamp the seal of real experience, is just a signpost for ten thousand ages.

[148] In brief, mountains, rivers, and the earth, and the sun, moon, and stars are the mind. [But] just at the moment this is so, what state is being actualized before us? As regards the meaning of "mountains, rivers, and the earth," "mountains and rivers" are for example a mountain and water,[16] and "the earth" is not only this place.[17] Mountains may be of many kinds—there is the great Sumeru and there are the lesser Sumerus, there are [mountains] that lie horizontally and those that stand vertically, there are those of three thousand worlds and those of countless realms, there are those that depend on matter and those that depend on the immaterial. Rivers also may be of many kinds—there are celestial rivers and earthly rivers, there are the four great rivers,[18]

there is the Lake of Freedom from Heat,[19] there are the four Anavatapta Lakes in the northern continent of Uttarakuru,[20] there are oceans and there are ponds. The earth is not always soil, and soil is not always the earth.[21] There can be ["earth" in] land, there can be ["earth" in] a mental state, and there can be ["earth" in] a treasure site.[22] ["Earth"] is of myriad kinds, but that does not nullify [the concept] "earth." There may be worlds in which space is seen as earth. There may be differences in the way that the sun, moon, and stars are seen by human beings and gods: the views of all creatures are not the same. Because this is so, what is seen by the mind of oneness[23] is uniform. The [mountains, rivers, and earth, sun, moon, and stars] described above are already the mind—so should we see them as inner or as outer? Should we see them as appearing or as leaving? At the moment of birth is a bit of something added or not? At death is a speck of something taken away or not? Where are we to place this life and death, and these views of life and death? The past was sim- 159a
ply one moment of the mind, then a second moment of the mind. One moment of the mind then a second moment of the mind is one moment of mountains, rivers, and the earth then a second moment of mountains, rivers, and the earth. Because the mountains, the rivers, the earth, and so on are beyond existence and nonexistence, they are not great or small, they are not attainable or unattainable, they are beyond recognition and nonrecognition, they are beyond penetrability and impenetrability, and they do not change with realization and nonrealization. We should definitely believe that when the mind thus described is acquiring by itself the habit of learning the truth, that is called "the mind learning the truth." This belief itself is beyond great and small, existence and nonexistence. Our present learning of the truth, "knowing that a home is not our home, giving up our families, and leaving family life": this is beyond estimation as great or small and is beyond estimation as far or near; it is beyond all the patriarchs from the first to the last and is beyond ascending and descending.[24] We have "development of things"—of seven feet or eight feet. We have "devotion to the moment"[25]—for ourselves and for others. The state like this is just learning the truth.

[152] Because learning the truth is like this, fences, walls, tiles, and pebbles are the mind. [Learning the truth] is never that "the triple world is solely the mind" or that "the Dharma world is solely the mind"; it is fences, walls, tiles, and pebbles. "Before the Kantsū years" it is nurtured; "after the Kantsū

years" it is broken.[26] It is dragging through the mud and staying in the water; and it is binding oneself without rope.[27] It has the power to extract a gem; and it has skill in entering the water.[28] There are days when it is released, there are times when it disintegrates, and there are times when minutely it fades away.[29] It is not in the same state as outdoor pillars, and it is not on a par with stone lanterns.[30] Because it is like this, in running barefoot we are learning the truth and—who will put in their eyes and look?—in doing a somersault we are learning the truth. Everyone has the state of "just following circumstances,"[31] at which moment falling walls allow us to learn the ten directions and the absence of gates allows us to learn the four quarters.[32]

[154] "Establishment of the *bodhi*-mind":[33] this is sometimes achieved
159b in life-and-death, sometimes achieved in nirvana, and sometimes achieved in circumstances other than life-and-death and nirvana. It does not depend on a place; rather, at a place where the mind is established [the establishment] is unhindered. It neither arises from circumstances nor arises from wisdom; it is the *bodhi*-mind arising[34] and is establishment of the *bodhi*-mind.[35] Establishment of the *bodhi*-mind is beyond existence and beyond nonexistence; it is beyond good, beyond bad, and beyond indifference; it does not originate from a reward state, and it is not always impossible for gods and sentient beings to realize. It is simply that, in time with time, we establish the *bodhi*-mind. Because [the establishment] is not concerned with circumstances, in the very moment of establishment of the *bodhi*-mind, the whole Dharma world establishes the *bodhi*-mind. [The establishment] seems to turn circumstances around, but circumstances are not aware of it—[subject and object] are extending one hand together. [At the same time] the establisher is extending his or her own hand, and is going among alien beings. Even in states such as those of hell, hungry ghosts, animals, and *asura*s, we establish the *bodhi*-mind.

[156] "The naked mind moment by moment:"[36] all things in the "moment-moment" state are the naked mind, which is beyond [separation] into one moment and two moments; it is "moment-moment."

> Lotus leaves are roundness on roundness,[37]
> Their roundness is like a mirror.[38]
> Spines of water chestnuts are pointedness on pointedness,[39]
> Their pointedness is like a drill.

We say that [lotus leaves] are like mirrors, but they are moment, moment. We say that [chestnut spines] are like drills, but they are moment, moment.

[157] "The mind of eternal buddhas:"[40] long ago a monk asked National Master Daishō,[41] "What is the mind of eternal buddhas?" Then the National Master said, "Fences, walls, tiles, and pebbles." So remember, the mind of eternal buddhas is beyond fences, walls, tiles, and pebbles; and fences, walls, tiles, and pebbles are not to be called "the mind of eternal buddhas." This is how we learn the mind of eternal buddhas.

[158] "The normal mind,"[42] whether in this world or in other worlds,
means the normal mind. Yesterday leaves from this place and today comes 159c
from this place. When [yesterday] leaves "the whole sky" leaves, and when [today] comes "the whole earth" comes. This is the normal mind. The normal mind opens and closes within these confines. Because a thousand gates and ten thousand doors at any one time are open or closed, they are normal.[43] The present "whole sky" and "whole earth"[44] are like speech that is unfamiliar, like a voice erupting from the ground, [but] the words are in equilibrium, the mind is in equilibrium, and the Dharma is in equilibrium. The living and dying of lifetimes arise and vanish in the moment, but in regard to [lifetimes] before the ultimate body[45] we are utterly ignorant. Ignorant though we are, if we establish the mind we will unfailingly progress along the way of *bodhi*. Already this place is present, and we should have no further doubt. Already there is doubt, but that itself is normal.

[159] "The body learning the truth" means learning the truth with the body, learning the truth with a mass of red flesh. The body derives from learning the truth, and what derives from learning the truth is, in every case, the body. "The whole universe in ten directions is just the real human body."[46] "Living-and-dying, going-and-coming, are the real human body."[47] Using this body to quit the ten wrongs,[48] to keep the eight precepts,[49] to take refuge in the Three Treasures, and to give up a family and leave family life: this is real learning of the truth. On this basis, we speak of "the real human body." Students
of later ages must never be like non-Buddhists of the naturalistic view. 160a

[161] Zen Master Daichi of Hyakujō[50] says, "If a person attaches to the understanding that, being originally pure and originally liberated, we are naturally buddha and naturally one with the Way of Zen, [that person] belongs among the non-Buddhists of naturalism."[51]

These are not the broken tools of an idler; they are the "accumulated merit and heaped-up virtue"[52] of learning the truth. Having sprung free, they are brilliant in all aspects. Having dropped free, they are like wisteria hanging on the trees. Sometimes they "manifest this body to save others and preach for them the Dharma";[53] sometimes they manifest another body to save others and preach for them the Dharma; sometimes through nonmanifestation of this body they save others and preach for them the Dharma; sometimes through nonmanifestation of another body they save others and preach for them the Dharma, and so on . . . as far as not preaching for others the Dharma. At the same time, in [Hyakujō's] abandonment of the body there is something that has stopped all sound by raising its voice,[54] and in his throwing away of his life there is something that has got the marrow by cutting the bowels.[55] He develops as his own children and grandchildren even those who set out to learn the truth before King of Majestic Voice.[56] The words "the whole universe in ten directions" mean that each of the ten directions is the whole universe. The east, the west, the south, the north, the four diagonals, up and down—these are called "the ten directions." We should consider the moment when their front, back, length, and breadth are perfectly whole. "Considering" means clearly seeing and ascertaining that "the human body," although it is restricted by self and others,[57] is "the whole of the ten directions." We have heard in this [expression] what has never been heard before—because its direction is balanced, and because its sphere[58] is balanced. "The human body" is the four elements and the five aggregates. Neither the great elements nor the smallest particles can be wholly realized by the common person, but they are mastered in experience by the saints. Further, we should clearly see the ten directions in a single particle. It is not that the ten directions comprise single particles. In some instances a monks' hall and a Buddha hall are constructed in a single particle, and in some instances the whole universe is constructed in a monks' hall and a Buddha hall. On this basis[59] [the whole universe] is constructed; and construction, on this basis, is realized. Such a principle is that "the whole universe in ten
160b directions is the real human body." We should not follow the wrong view of naturalism. That which is beyond spatial measurement is not wide or narrow. "The whole universe in the ten directions" is the eighty-four thousand aggregates of Dharma preaching, it is the eighty-four thousand states of

samādhi, and it is the eighty-four thousand *dhāraṇī*s.[60] Because the eighty-four thousand aggregates of Dharma preaching are the turning of the wheel of Dharma, a place where the wheel of Dharma turns is all the world and is all of time. It is not a place without directions or boundaries: it is "the real human body." You now and I now are people of "the real human body" that is "the whole universe in ten directions." We learn the truth without overlooking such things. As we continue, moment by moment, to give up the body and receive the body—whether for three great *asaṃkheya*s of *kalpa*s, for thirteen great *asaṃkheya*s of *kalpa*s, or for countless great *asaṃkheya*s of *kalpa*s—the momentary state of learning the truth is always to learn the truth in forward steps and backward steps.[61] To do a prostration and to bow with joined hands are the moving and still forms of dignified behavior. In painting a picture of a withered tree, and in polishing a tile of dead ash, there is not the slightest interval.[62] The passing days are short and pressed, but learning the truth is profound and eternal. The air of those who have given up their families and left family life may be bleak, but we are not to be confused with woodcutters. The livelihood is a struggle, but we are not the same as peasants. Do not compare us in terms of deludedness or of good and bad. Do not get stuck in the area of wrong and right or true and false. "Living-and-dying, going-and-coming, are the real human body": These words "living-and-dying"[63] describe the aimless wandering[64] of the common person and at the same time that which was shed by the Great Saint. The effort to transcend the common and transcend the sacred is not simply to be described as "the real human body." In this effort there are the two kinds and the seven kinds [of life-and-death];[65] at the same time every kind, when perfectly realized, is totally life-and-death—which, therefore, we need not fear. The reason [we need not fear life-and-death] is that even before we are through with life, we are already meeting death in the present. And even before we are
through with death, we are already meeting life in the present.[66] Life does 160c
not hinder death, and death does not hinder life. Neither life nor death is known to the common person. Life may be likened to a cedar tree and death to a man of iron.[67] Cedar trees are restricted by cedar trees, but life is never restricted by death, for which reason it is the learning of the truth. Life is not the primary occurrence, and death is not the secondary one. Death does not oppose life, and life does not depend on death.

[168] Zen Master Engo[68] says:

> Life is the manifestation of all functions,
> Death is the manifestation of all functions.
> They fill up the whole of space.
> The naked mind is always moment by moment.[69]

We should quietly consider and examine these words. Although Zen Master Engo has spoken like this, he still does not know that "life-and-death" is beyond "all functions." When we learn going-and-coming in practice, there is life-and-death in going, there is life-and-death in coming, there is going-and-coming in life, and there is going-and-coming in death. "Going-and-coming," with the whole universe in the ten directions as two wings or three wings, goes flying away and comes flying back, and with the whole universe in the ten directions as three feet or five feet, steps forward and steps backward. With life-and-death as its head and tail, "the real human body" that is the whole universe in ten directions can turn somersaults and turn around its brain. In turning somersaults and turning around its brain, it is as if the size of a penny, or like the inside of an atom.[70] The flat, level, and even state is walls standing a thousand feet high.[71] And the place where walls stand a thousand feet high is the flat, level, and even state. Thus the real features of the southern continent[72] and the northern continent[73] exist; examining their [real features], we learn the truth. The bones and marrow of non-thought and non–non-thought exist; resisting this [idea], we solely learn the truth.

Shōbōgenzō Shinjin-gakudō

Preached to the assembly at Hōrinji on the day of double good fortune[74] in the third year of Ninji.[75]

Notes

[1] Master Nangaku Ejō (677–744), successor of Master Daikan Enō. Zen Master Daie is his posthumous title.

[2] See, for example, Chapter Seven (Vol. I), *Senjō.*

[3] The Sanskrit *icchantika* means one who pursues desires to the end and therefore has no interest in the truth.

[4] The Sanskrit *citta* means thought, intention, reason, intelligence. See Vol. I, Glossary of Sanskrit Terms.

[5] The Sanskrit *hṛdaya* means the heart (especially as the seat of emotions and mental activity), soul, or mind. The Chinese commentary *Makashikan* translates *hṛdaya* as *sōmoku-shin,* "mind of grass and trees." Broadly then, *hṛdaya* can be interpreted as the unconscious or subconscious mind. Ibid.

[6] The Sanskrit *vṛddha* means grown up, experienced, wise. The *Makashikan* translates *vṛddha* as *shakuji-shōyō-shin,* "experienced and concentrated mind." Ibid.

[7] *Kannō-dōkō. Kannō* means response, *dō* means way, truth, or state of truth, and *kō* means intercourse, interchange, or intersection. *Kannō-dōkō* is a traditional phrase that the *Japanese-English Buddhist Dictionary* (JEBD) translates as "responsive communion," adding: "The communication between the Buddha and human beings. Moreover in Zen Buddhism, rapport between a Zen master and his disciple characterized by full communication."

[8] Refers to the transmission between the Buddha and Master Mahākāśyapa.

[9] Refers to the transmission between Master Bodhidharma and Master Taiso Eka.

[10] *I-shin-gaku-shin,* lit., "with the mind learning the mind," is a modification of the common phrase *i-shin-den-shin,* lit., "with the mind transmitting the mind," which describes intuitive transmission from mind to mind—as sound is transmitted through the sympathetic resonance of tuning forks.

[11] Refers to the transmission between Master Daiman Kōnin and Master Daikan Enō.

[12] Refers to the Buddha's leaving home to seek the truth.

[13] The words of Master Yakusan Igen, describing zazen. See, for example, Chapter Twenty-seven, *Zazenshin*.

[14] Also the words of Master Yakusan, describing zazen. Ibid.

[15] *Koku* is a measure of capacity equivalent to about one hundred and eighty liters. The state of non-thinking in action is not only an abstract matter; it has real content.

[16] *Sansui,* "mountains and water," in general means nature or natural scenery (see Chapter Fourteen [Vol. I], *Sansuigyō*). Here it means a concrete mountain and real water as opposed to an abstract concept.

[17] "The earth" is not only this concrete place but is also a concept that is universally valid.

[18] *Shidaika,* "four great rivers." In Sanskrit they are the Gaṅgā (the Ganges), the Sindhu, the Vaksu, and the Sītā. These rivers were thought by ancient Indians to flow from Anavatapta, a lake inhabited by a dragon king where all fires of suffering are extinguished.

[19] *Munetsuchi,* a synonym for Lake Anavatapta.

[20] One of the four great continents imagined by ancient Indians to surround Mount Sumeru, often described as a realm of everlasting happiness. See Vol. I, Glossary of Sanskrit Terms.

[21] *Chi* means "earth" or (as in this sentence) "the earth," or "the ground." "The Earth" (capitalized), i.e., planet Earth, is *daichi,* literally, "Great Earth." This sentence simply points out that the ground is composed of not only soil but also, for example, various forms of rock; and that soil resides not only on the ground but also, for example, in a river or in a hanging plant pot.

[22] *Chi* has various meanings including earth, state, and site. The character *chi* is present in *tochi,* "land," in *shinchi,* "mental state," and in *hochi,* "treasure site." *Hochi,* "treasure site," suggests a site for the Three Treasures, that is, the grounds of a Buddhist temple.

[23] *Isshin,* lit., "one mind," means the whole mind, the undivided mind, the concentrated mind, or the balanced mind.

[24] *Kōjō-kōge. Kōjō,* "ascending" or "being in the ascendant state," is explained in Chapter Twenty-eight, *Butsu-kōjō-no-ji. Kōge,* "descending" or "directing oneself downward," suggests the direction of a teacher who, having realized the ascendant state, hands the teaching down to others.

[25] *Tenji-tōki,* "developing things and devoting oneself to the moment," is an expression of sincerity in everyday life that appears in several places in the *Shōbōgenzō.*

[26] Alludes to the words of Master Sozan Kyōnin: "Before the Kantsū years, this humble monk understood matters on the periphery of the Dharma body. After the Kantsū years I understood matters beyond the Dharma body." (*Gotōegen,* chapter 13.) Kantsū was the name of the era during the reign of the Tang emperor Isō (860–873). Master Dōgen picked up the quote to suggest that the nature of learning the truth is not fixed but changes with time.

[27] Suggests endurance and self-restraint in mundane daily behavior.

[28] Suggests the ability to realize what is valuable, either through hard work or through subtle means. *Gyoku o hiku,* "extracting a gem," may allude to a story in the *Keitoku-dentōroku,* chapter 10: Master Jōshū Jūshin says, "Tonight I have given the answer. Let anyone who understands the question come forward." A monk steps out and prostrates himself. The master says, "Instead of throwing away a tile and extracting a gem, I have drawn out this clod." *Mizu ni iru,* "entering the water," alludes to a story in the *Daihatsunehangyō,* chapter 2: "There was a wise man who, using the power of expediency, entered the water calmly and gradually, and got the pearl."

[29] In other words, as the process of learning the truth continues, self-consciousness of learning the truth is lost.

[30] Learning the truth is a matter of action in which subject and object are combined; it is not the state of purely objective things.

[31] *Zuita-ko. Zui* means "follow," *ta* means "others," "the external," or "circumstances," and *ko,* lit., "gone," is emphatic—it suggests that the action described has been performed completely. *Zuita-ko,* "just following circumstances," represents a compromising as opposed to a willful attitude. The phrase appears in the following story in the *Gotōegen,* chapter 4: A monk asks Master Daizui Hōshin, "[They say that] when the holocaust at the end of a *kalpa* is blazing, the great-thousandfold world will be totally destroyed. I wonder whether or not this place will be destroyed." The master says, "It will be destroyed." The monk says, "If that is so, should we just follow circumstances?" The master says, "We just follow circumstances."

[32] Master Kankei Shikan said, "In the ten directions there are no falling walls; in the four quarters there are no gates. [Reality] is open, completely naked, bare, utterly clear, and without anything to grasp." (*Gotōegen,* chapter 11.)

[33] *Hotsu-bodaishin* is the title of Chapter Seventy (Vol. III), and also the theme of Chapter Sixty-nine (Vol. III), *Hotsu-mujōshin;* and Chapter Ninety-three (Vol. IV), *Doshin.*

[34] *Bodaishin hotsu.*

[35] *Hotsu-bodaishin.*

[36] *Sekishin no henpen,* literally, "pieces of the red mind." *Seki,* "red," means naked or bare, as red flesh. *Hen* literally means "piece," "bit," or "fragment," but *henpen* represents the passage of successive moments.

[37] *Dan-dan,* literally, "round-round" or "roundness moment by moment."

[38] In ancient China and Japan, mirrors were made from round plates of highly polished copper.

[39] *Dan-dan,* literally, "pointed-pointed" or "pointedness moment by moment."

[40] *Kobusshin.* See Chapter Forty-four (Vol. III), *Kobusshin.*

[41] Master Nan'yo Echū (?–775), successor of Master Daikan Enō. National Master Daishō is his title as teacher of the emperor.

[42] *Byōjōshin,* or in modern Japanese pronunciation, *heijōshin,* means the balanced and constant mind, the everyday mind, or the normal mind. See also Chapter Twenty-five, *Jinzū,* paragraph 211, and the chapter titled *Butsu-kōjō-no-ji* in the twenty-eight–chapter edition of the *Shōbōgenzō*.

[43] In other words, normality is a momentary state of natural functioning that is common to a large number of agents.

[44] *Gaiten,* "the whole sky" or "the whole of the heavens," and *gaichi,* "the whole earth," are uncommon expressions (they both appear in this chapter and in Chapter Forty-two [Vol. III], *Tsuki;* and *gaiten* appears in Chapter One [Vol. I], *Bendōwa*). However, Master Dōgen thought them suitable to describe the normal mind, which is the inclusive buddha-mind, not the mind of the common person.

[45] *Saigoshin,* "ultimate body," means our present life on the earth.

[46] The words of Master Chōsha Keishin (?–868). See Chapter Fifty (Vol. III), *Shohō-jissō.*

[47] The words of Master Engo Kokugon (1063–1135). Ibid.

[48] *Jū-aku,* the ten wrongs, are 1) killing, 2) stealing, 3) adultery, 4) lying, 5) flattery, 6) abusive language, 7) duplicitous speech, 8) greed, 9) anger, and 10) foolishness.

[49] *Hachikai,* the eight precepts, are: 1) not killing living things, 2) not stealing, 3) not having sexual intercourse, 4) not lying, 5) not drinking alcohol, 6) not wearing decorative clothing or make-up, and not enjoying entertainment, 7) not sleeping on high, luxurious beds, and 8) not eating after midday. These precepts were sometimes kept by laypeople for a period of twenty-four hours.

[50] Master Hyakujō Ekai (749–814), successor of Master Baso Dōitsu. Zen Master Daichi is his posthumous title.

[51] *Kosonshukugoroku,* chapter 2.

[52] *Shakku-ruitoku,* a phrase borrowed from the *Lotus Sutra*. See, for example, LS 2.218–20.

[53] Alludes to the famous passage in the *Lotus Sutra* about Bodhisattva Avalokiteśvara. See LS 3.252 and Chapter Thirty-three, *Kannon.*

[54] Master Dōgen not only praised Master Hyakujō's words but also imagined Hyakujō's powerful presence as a speaker when he delivered the words to an audience.

[55] Master Hyakujō had realized the truth through painstaking effort.

[56] I-on-nō, "King of Majestic Voice," a very old buddha mentioned in the *Lotus Sutra, Jōfugyō-bosatsu* ("Bodhisattva Never Despise") chapter: "In the eternal past, countless,

infinite, inconceivable *asaṃkheya kalpa*s ago, there was a buddha named King of Majestic Voice. . . ." (LS 3.128.)

[57] In other words, although a human body must belong to someone.

[58] *Kai,* as in *jin-jūppō-kai,* "the whole universe in the ten directions."

[59] That is, on the basis of unity—through the unity of particles and the universe, and through the unity of the valuable and the material.

[60] Aggregates of Dharma preaching, *samādhi*s, and *dhāraṇī*s all suggest Buddhist realization in action. *Dhāraṇī*s are explained in Chapter Fifty-five (Vol. III), *Darani.*

[61] In other words, in action—both active and passive.

[62] In other words, the effort continues twenty-four hours a day to realize the state in which there are no emotional reactions.

[63] *Shōji,* "life-and-death," is the title of Chapter Ninety-two (Vol. IV). Master Dōgen saw life and death as a momentary state in the present; hence the translation "living-and-dying."

[64] *Rūten* represents the Sanskrit *saṃsāra.* See Vol. I, Glossary of Sanskrit Terms.

[65] *Nishu-shichishu,* "two kinds and seven kinds," categorize various forms of wandering in life and death experienced by the common and the sacred respectively. For the common person there are only two kinds: discrimination and change. For sacred beings there are a further five.

[66] In short, life and death coexist in the present.

[67] *Tekkan,* "iron man," like *koboku,* "withered tree," and *shikai,* "dead ash," represents a practitioner who has got free of all emotional worrying.

[68] Master Engo Kokugon (1063–1135), successor of Master Goso Hōen. Master Engo was the compiler of the *Hekiganroku* (*Blue Cliff Record*).

[69] Quoted in the *Engozenjigoroku* (*Record of the Words of Zen Master Engo Kokugon*), chapter 17. See also Chapter Forty-one, *Zenki.*

[70] The actions and thoughts of a real human body, although it is one with the whole universe, are not abstract and general but concrete and exact.

[71] Thousand-foot walls suggests difficult problems in daily life. See also Chapter Forty-four (Vol. III), *Kobusshin.*

[72] *Nanshū,* "southern continent," means Jambudvīpa, the world in which human beings are living.

[73] *Hokushū,* "northern continent," means Uttarakuru, a blissful realm north of Mount Sumeru inhabited by celestial beings. See also note 20.

[74] *Chōyō no hi,* "double *yang* day," means the ninth day of the ninth lunar month. Seeing nine as a lucky number, the Chinese sometimes represented the number nine as *yang,* which represents the bright side of life.

[75] 1242.

[Chapter Thirty-eight]

Muchū-setsumu 161a3

Preaching a Dream in a Dream

Translator's Note: Mu *means "dream,"* chū *means "in," and* setsu *means "preach." So* muchū-setsumu *means "preaching a dream in a dream." In Buddhist philosophy there is an idea that our life is a kind of dream, because in everyday life we cannot recognize our life itself. In other words, our actual life is just a moment here and now, and we cannot grasp such a moment. We are living at every moment of the present, and every moment cannot be expressed with words. So we can say that we are living in something like a dream. At the same time, to preach Buddhist theory is a kind of preaching a dream, and furthermore to live our life is also a kind of preaching, telling, or manifesting a dream. So Master Dōgen compared our life to preaching a dream in a dream.*

[173] The truth that the buddhas and the patriarchs manifest is prior to the sprouting of creation; therefore it is beyond discussions that arise from old nests. On this basis there exist virtues, such as those in the vicinity of Buddhist patriarchs and those in the ascendant state of buddha, which are not concerned with the times, and whose age and life are therefore neither long-lasting nor short-lived—they may be far beyond the suppositions of the common world. The turning of the wheel of Dharma, again, is a criterion prior to the sprouting of creation; therefore it is a signpost for a thousand ages whose great virtue is beyond praise. This I preach as a dream in a dream. Because it is the realization of experience in experience, it is "the preaching of the dream-state in the dream-state."[1]

[175] This place of "preaching the dream-state in the dream-state" is the realm of Buddhist patriarchs and is the order of Buddhist patriarchs. The Buddha's realm, the Buddha's order, the patriarchs' truth, and the patriarchs' order are experience on the basis of experience and are "preaching of the dream-state in the dream-state." Do not think, when you encounter this speech

or this preaching, that it does not belong in the Buddha's order. It is just the Buddha's turning of the wheel of Dharma. Because this wheel of Dharma is the ten directions and eight aspects themselves, the great ocean, Sumeru, national lands, and all *dharma*s are realized here and now. This [realization] is the "preaching of the dream-state in the dream-state" that is prior to all dreams. The pervasive disclosure of the entire universe is the dream-state. This dream-state is just "the clear-clear hundred things"[2]—and it is the very moment in which we doubt that it is so; it is the very moment of confusion. At this moment, it is to dream things,[3] it is to be in things,[4] it is to preach things,[5] and so on. When we learn this in practice, roots and stalks, twigs and leaves, flowers and fruit, and light and color are all the great dream-state, which is not to be confused with dreaminess. Yet people who prefer not to learn the Buddha's truth, when they encounter this "preaching a dream in a dream," idly suppose that it might mean creating insubstantial dreamy
161b things which do not exist at all; they suppose it might be like adding to delusion in delusion. [But] it is not so. Even when we are adding to delusion in delusion, we should endeavor just then to learn in practice the path of clarity[6] of expression on which the words "delusion upon delusion" are naturally spoken.[7] "Preaching the dream-state in the dream-state" is the buddhas, and the buddhas are wind, rain, water, and fire. They retain the latter names[8] and they retain the former name.[9] "Preaching the dream-state in the dream-state" is eternal buddhas, who, "riding in this precious carriage, arrive directly at the place of truth."[10] "Direct arrival at a place of the truth is in the riding of this precious carriage."

> Dreams going awry and dreams coming true,
> Holding back and letting go,
> We give free play to the elegant ways.[11]

The wheel of Dharma at such a moment sometimes turns the vast world of the great wheel of Dharma, unfathomably and boundlessly, and sometimes turns in the smallest particle, operating ceaselessly even inside atoms. The principle here is that in whatever "matter that is it"[12] the Dharma [wheel] is turned, "[even] enemies smile and nod."[13] And whatever the place, because the Dharma [wheel] is turned as a "matter that is it," it sets in motion "the elegant ways." Thus, the whole earth is the instantaneously limitless[14] wheel

of Dharma, and all the universe is unambiguous cause-and-effect. To the buddhas, [the whole earth and all the universe] are supreme. Remember, the instruction of the buddhas and the aggregates of Dharma preaching are each limitlessly establishing the teaching and limitlessly abiding in place. Do not look for the limits of their coming and going: "totally relying on this place they go," and "totally relying on this place they come." Thus, the planting of arrowroot and wisteria, and the entanglement of arrowroot and wisteria,[15] are the nature and form of the supreme truth of *bodhi*. Just as *bodhi* is limitless, living beings are limitless and supreme. Restrictions are limitless and at the same time release is limitless. "The reality of the universe will give you thirty strokes":[16] this is realized "preaching of the dream-state in the dream-state." So the tree without roots, the land beyond *yin* and *yang,* and the valley that does not echo a cry[17] are just realized "preaching of the dream-state in the dream-state." It is beyond the bounded worlds of human beings and gods, and beyond the suppositions of the common person. Who could 161c
doubt that the dream-state is the state of *bodhi*?—for it does not fall under the jurisdiction of doubt. And who could affirm it?—for it is not subject to affirmation. Because this supreme state of *bodhi* is just the supreme state of *bodhi,* we call the dream-state the dream-state. There is "centering on dreams,"[18] there is "dream-preaching,"[19] there is "preaching of the dream-state,"[20] and there is "being in the dream-state."[21] Without being in the dream-state there is no preaching of the dream-state, and without preaching of the dream-state there is no being in the dream-state. Without preaching of the dream-state there are no buddhas, and without being in the dream-state, buddhas can never appear in the world to turn the wondrous wheel of Dharma. This wheel of Dharma is of "buddhas alone, together with buddhas," and it is "preaching of the dream-state in the dream-state." It is solely in "preaching the dream-state in the dream-state" that the supreme-*bodhi*-multitude of buddhas and patriarchs exists. Still more, "matters beyond the Dharma body"[22] are just "the preaching of the dream-state in the dream-state," wherein there is homage to buddhas alone, together with buddhas, and wherein attachment to head and eyes, marrow and brains, body and flesh, or hands and feet is impossible. Because it is not attached to, the state in which "a seller of gold must be a buyer of gold"[23] is called "the profound within the profound," is called "the fine within the fine," is called "experience within experience,"

and is called "the head being placed on the head."[24] This state is just the concrete behavior of a Buddhist patriarch. [But] in studying this, [people] simply think that "the head" means the top of a human being. They never think of it as "the top of Vairocana."[25] How much less could they think of it as in "the clear-clear hundred weeds"?[26] They do not know the head itself.

[182] The phrase "placing the head on the head" has been passed down since ancient times. When stupid people hear it, they think it is a saying that remonstrates against something superfluous. To express that there is no need for something, it is accepted as the usual custom to say, "Why place a head on a head?" Truly, is this not mistaken? When [the phrase] is realized as what is being preached, there are no differences [in its meaning] whether it
162a applies to the common or to the sacred.[27] Therefore, preaching of a dream in a dream by both the common and the sacred could happen yesterday and can progress today. Remember, when yesterday's preaching of a dream in a dream was preaching of a dream in a dream being recognized as preaching of a dream in a dream; and when today's preaching of a dream in a dream is preaching of a dream in a dream being experienced as preaching of a dream in a dream, that is the happiness of directly meeting Buddha. How lamentable it is that although the Buddhist patriarchs' dream, as "the clear-clear hundred weeds," is more conspicuous than a hundred thousand suns and moons, the living blind do not see it. How pitiful it is. In the saying "placing the head on the head," "the head" is that of the hundred weeds,[28] is that of the thousand kinds of things, is that of myriad varieties of things, is that of "the thoroughly realized body,"[29] is that of "the whole world never having been hidden," is that of "the whole universe in the ten directions," is that of "one phrase fitting the head,"[30] and is "the top of the hundred-foot pole."[31] We should experience and should investigate that even [the action of] "placing" and [the state of being] on are [the concreteness of] head-head. In sum, "The appearance of all the buddhas and the buddhas' truth of *anuttara samyaksaṃbodhi*, relying entirely on this sutra"[32] is the preaching of a dream in a dream in which "the head has been placed on the head." When "this sutra" itself preaches a dream in a dream, it manifests the buddhas who are the supreme truth of *bodhi*. That the buddhas who are the truth of *bodhi* go on to preach "this sutra" is decidedly "the preaching of a dream in a dream." Dream-causes are not obscure, and so dream-effects are unambiguous.

[Preaching of a dream in a dream] is just one strike of the clapper making a thousand hits or ten thousand hits, and is a thousand strikes or ten thousand strikes of the clapper making one hit or half a hit. We should know that because it is like this, there is preaching of a dream in a dream as "matters that are it,"[33] there is preaching of a dream in a dream as "people who are it,"[34] there is preaching of a dream in a dream as matters that are not it,[35] and there is preaching of a dream in a dream as people who are not it.[36] The truth that is being recognized here is conspicuously evident: it is that preaching of a dream in a dream, all day long, is just preaching of a dream in a dream. For this reason, an eternal buddha said, "I now, for you, am preaching a dream in a dream, 162b
as the buddhas of the three times also preach a dream in a dream, and as the six ancestral masters also preached a dream in a dream."[37] We should clearly study these words. The picking up of a flower and the wink of an eye are just the preaching of a dream in a dream. Doing prostrations and getting the marrow are just the preaching of a dream in a dream. In general, expressing the truth in a single phrase, and not understanding[38] and not knowing,[39] are all the preaching of a dream in a dream. Because [preaching a dream in a dream] is "the thousand hands and thousand eyes" that "use limitlessly abundant doings of what,"[40] the virtues of seeing forms, seeing sounds, hearing forms, and hearing sounds are everywhere fulfilled. There is preaching a dream in a dream as manifestation of the body. There is preaching a dream in a dream as aggregates of dream-preaching and Dharma preaching. It is preaching a dream in a dream in "holding back and letting go."[41] Direct direction is the preaching of a dream, and hitting the target is the preaching of a dream. [In everyday life] whether holding back or letting go, we should learn [the function of] an ordinary weighing scale. When we have learned this, then in all circumstances the weight of things is apparent to our eyes, and preaching of a dream in a dream emerges. We need not discuss pounds and ounces,[42] but unless we reach the point of balance, balance does not actually exist. When we achieve balance, we see balance. At the point where balance has been achieved, it is not resting upon the object [being weighed], nor upon the scale, nor upon chance circumstances:[43] it is hanging in space[44]—but if balance is not achieved, balance cannot be seen. We should investigate this in practice. When we ourselves are as if hanging in space, letting the objects we touch float freely in space, this is preaching a dream in a dream, and inside space

we are bodily manifesting balance. Balance is a weighing scale's great truth, on which hangs space and on which hang objects. To experience balance—whether it is immaterial[45] or material—is to be preaching a dream in a dream. There is nothing that is not the liberated state of preaching a dream in a dream. The dream is the whole earth, and the whole earth is balance. Therefore, [even] endless cerebral revolutions are nothing other than the belief, and the devout conduct, which experience the dream from inside the dream.

[187] Śākyamuni Buddha said:

The buddhas, bodies golden colored
And adorned with a hundred signs of happiness,
Hearing Dharma and preaching it for others:[46]
Their constant existence is a pleasant dream.[47]
162c Further, in dream-action, as kings of nations[48]
They have forsaken palaces, followers,
And the five desires for the superior and fine,
To go to a place of the truth.
At the foot of a *bodhi* tree,
They have sat upon the lion seat,
Pursued the truth for seven days,
And attained the wisdom of the buddhas.
Having realized the supreme truth
They arise and turn the wheel of Dharma,
Preaching the Dharma to the four groups[49]
For thousands of myriads of *koṭi*s of *kalpa*s.
They preach the faultless wonderful Dharma
And save countless living beings,
After which they naturally enter nirvana
Like a lamp going out when its smoke is spent.
If [anyone] in future corrupt ages
Preaches this paramount Dharma,
That person will obtain great benefit
Such as the virtues [described] above.[50]

[189] Learning in practice the present preaching of the Buddha, we should perfectly realize the Buddhist order of the buddhas. This [preaching]

is not a metaphor.[51] Because the wonderful Dharma of the buddhas is of "buddhas alone, together with buddhas," in dreaming and waking alike "all *dharma*s" are "real form."[52] There is establishment of the mind, training, *bodhi*, and nirvana in the waking state, and there is establishment of the mind, training, *bodhi*, and nirvana inside the dream state. The dream state and the waking state are each real form; they are beyond greater and smaller and beyond superior and inferior. Nevertheless, seeing and hearing words such as "Further dreaming of becoming the king of a nation. . . ."[53] people of the past and present have misunderstood that, due to the influence of "the preaching of this paramount Dharma," dreams at night come true. To have understood like this is never to have clarified the Buddha's preaching. The dream state and the waking state originally are oneness, and are real form. The Buddha-Dharma may be a metaphor and at the same time real form.[54] [But this "dream-action"] in the first place is not a metaphor: "dream-action" is the reality of the Buddha-Dharma. Śākyamuni Buddha, along with all the buddhas and patriarchs, establishes the mind and undergoes training, and realizes the balanced and right state of awakening, in the dream-state. That being so, the lifetime teaching of the Buddha's truth to the present *sahā* world[55] is just "dream-action." "Seven days" expresses a length of time for "attaining the buddha-wisdom." "Turning the wheel of Dharma" and "saving living beings," [however,] have been called "for thousands of myriads of *koṭi*s of *kalpa*s"—because the situation in the dream-state is indefinable.

The buddhas, bodies golden colored
And adorned with a hundred signs of happiness,
Hearing Dharma and preaching it for others:
Their constant existence is a pleasant dream. 163a

Clearly, here it is verified that "the pleasant dream" is "the buddhas." The Tathāgata's truth is present as "constant existence,"[56] not only a hundred-year dream. To "preach it for others" is to manifest the body. "To hear Dharma" is for the eyes to hear sound; it is for the mind to hear sound; it is for one's old nests[57] to hear sound; it is, prior to the *kalpa* of emptiness, to hear sound.

The body of the buddhas is golden colored
And adorned with a hundred signs of happiness.

"The pleasant dream" being "the body of buddhas" is "Arriving directly at the present and doubting no more."[58] While the principle remains that the Buddha's instruction is unceasing in the waking state, the principle of the actual realization of Buddhist patriarchs is always dream-action in the dream-state. We should learn it in practice through "no insulting of the Buddha-Dharma."[59] When we are learning in practice "no insulting of the Buddha-Dharma," the truth now spoken by the Tathāgata is instantly realized.

Shōbōgenzō Muchū-setsumu

Preached to the assembly at Kannondōrikōshō-hōrinji in the Uji district of Yōshū,[60] on the twenty-first day of the ninth lunar month in the autumn of the third year of Ninji.[61]

Notes

[1] *Muchū-setsumu,* as in the chapter title. In this chapter *mū,* "dream," means not only images seen by a sleeping person but also the state we are describing when we say that life is like a dream. *Chū* means 1) "in" or "inside," and 2) "the inside of," "the center of," "the state of," or "the reality of." *Setsu* means 1) to preach, or to explain in words, and 2) to manifest or to tell in action or in words.

[2] *Meimei taru hyakusō,* lit., "the clear-clear hundred weeds," alludes to the traditional saying, "Clear-clear are the hundred weeds. Clear-clear is the will of the Buddhist patriarchs." (See *Shinji-shōbōgenzō,* pt. 1, no. 88.) *Hyakusō,* "hundred weeds," means miscellaneous individual concrete things.

[3] *Musō,* "dreaming things," suggests the mental side of reality.

[4] *Chūsō,* "being in things," suggests the material situation of reality. As a verb, *chū suru* means to hit the target, or to exist in a finite, concrete state.

[5] *Sessō,* "preaching things" or "manifesting things," suggests the reality which, in the state of action, is manifested as concrete things.

[6] *Tsūshō no ro,* lit., "path through the sky" or "path through to the [dawn] sky," means a path through to clarity.

[7] Master Dōgen understood delusion practically as a momentary state that we should clarify by our effort.

[8] "Wind, rain, water, and fire."

[9] "The buddhas."

[10] *Lotus Sutra, Hiyu* ("A Parable"): "Riding in this precious carriage,/We arrive directly at the place of truth." (LS 1.202.) In the *Lotus Sutra, shi-hōjō,* "this precious carriage," refers to the One Buddha Vehicle. Here it is identified with the preaching of the dream-state in the dream-state.

[11] The words of Master Tendō Nyojō, quoted in the *Nyojōoshōgoroku,* part 1.

[12] *Inmoji,* "ineffable something." See Chapter Twenty-nine, *Inmo.*

[13] The *Jōsoseiryōroku* (*Records of Patriarch Jō of Seiryō*) contains the preaching: "Letting go or holding back, we give free play to the elegant ways. On the whole this makes [even] enemies smile and nod." The *Jōsoseiryōroku,* like the *Nyojōoshōgoroku,* is a record of the words of Master Tendō Nyojō.

[14] *Mutan. Mu* expresses absence. *Tan* means end, limit, or origin. *Mutan,* "limitless," describes freedom or adaptability that can neither be pinned down by the intellect nor totally perceived by the senses.

[15] Complicated situations here and now. See Chapter Forty-six (Vol. III), *Kattō.*

[16] Master Bokushū, seeing a monk approaching, said, "The real universe will give you thirty strokes." *Keitokudentōroku,* chapter 12.

[17] Addressing Śakra-devānām-indra, seven wise women cited a tree without roots, a land without *yin* and *yang,* and a valley that does not echo a cry as examples of things that are very difficult to find. (*Rentōeyō,* chapter 1.) The phrases may be interpreted as representations of the reality that defies expression.

[18] *Chūmu* suggests the idealistic function of concentrating upon one's dreams or aiming to realize one's dreams. This and the following three expressions represent different combinations of the characters in the chapter title, *mu, chū, setsu, mu*.

[19] *Musetsu* suggests the concrete recounting of a dream.

[20] *Setsumu.* In this context, *setsu* suggests not only preaching with words but also manifestation of what cannot be expressed with words. *Mu* suggests not only dream-images, but the reality that cannot be expressed with words.

[21] *Chūmu.*

[22] *Hōsshin-kōjō-ji* alludes to the words of Master Sozan Kyōnin: "Before the Kantsū years, this humble monk understood matters on the periphery of the Dharma body. After the Kantsū years I understood matters beyond the Dharma body." (*Gotōegen,* chapter 13; see also Chapter Thirty-seven, *Shinjin-gakudō,* paragraph 152).

[23] *Kin o uru wa subekaraku kore kin o kau hito naru beshi;* in other words, sellers need to put themselves in the place of buyers. The phrase suggests the desirability of a balance between subject and object. Source not traced.

[24] *Zū-jō-an-zū,* literally, "placing the head on the head." As explained in the following paragraph, this expression was used in China to describe dreamy or superfluous behavior. But Master Dōgen interpreted the words as "the head being in the place of the head," that is, as an expression of the state of reality as it is.

[25] *Biru no chōjō,* "the top of Vairocana," appears in the *Shinji-shōbōgenzō,* pt. 1, no. 26. Vairocana Buddha is the Sun Buddha, the main buddha in the *Buddhāvataṃsaka-nāmamahāvaipulya-sūtra,* the *Mahāvairocana-sūtra,* the *Vajraśekhara-sūtra,* and others. The sun illuminates all things and phenomena, so the Sun Buddha can be seen as a symbol of the oneness of the universe.

[26] *Meimei* [*taru*] *hyakusōtō.* In this phrase *tō,* "head," is a suffix indicating individuality and concreteness. See also note 2.

[27] Because the common and the sacred are always preaching (manifesting) themselves

as they are, both are always realizing the meaning of "placing the head on the head," as the phrase is interpreted by Master Dōgen.

28 *Hyakusōtō,* lit., "hundred weed-heads," means hundreds of individual concrete things. Besides its original meaning of "head," *tō,* is used 1) as a counter, and 2) as a suffix to indicate that the preceding noun is something individual and concrete. Master Dōgen is describing the dream-state as concrete things being as they are.

29 *Tsūshin.* See Chapter Thirty-three, *Kannon.*

30 *Ikku-gattō.* Master Sensu Tokujō said, "Words in which one phrase fits the head (i.e., words that can be understood intellectually) are a stake to which to tie a donkey for ten thousand *kalpa*s." See *Shinji-shōbōgenzō,* pt. 1, no. 90; *Keitokudentōroku,* chapter 14.

31 *Hyaku-shaku-kan-tō.* From the *Keitokudentōroku,* chapter 10 (the section on Master Chōsha Keishin): "On the top (lit., "head") of a hundred-foot pole a person is not moving./But the ability to enter this state (i.e., a fixed position) is not called true./On top of a hundred-foot pole, we should step forward./The universe in ten directions is the whole body."

32 The *Diamond Sutra:* "All the buddhas, and the buddhas' state of *anuttara samyak-saṃbodhi*, appear relying entirely on this sutra." *Shikyō,* "this sutra," means the universe itself as a sutra.

33 *Inmoji,* "matters that are ineffable," are the words of Master Ungo Dōyō. See Chapter Twenty-nine, *Inmo,* paragraph 85.

34 *Inmonin,* "people who are the ineffable." Ibid.

35 *Fu-inmoji.* In Chapter Twenty-nine, *Inmo,* paragraph 106, Master Sekitō Kisen uses the term *fu-inmo,* which means "not it," "not like that," or "beyond ineffability."

36 *Fu-inmonin.*

37 The *Setchōmyōkakuzenjigoroku* (*Record of the Words of Zen Master Setchō Myōkaku*), chapter 4, contains the following: "The buddhas of the three times are preaching a dream, and the six ancestral masters are preaching a dream." The six ancestral masters means the six patriarchs in China from Master Bodhidharma to Master Daikan Enō.

38 *Fu-e,* "not understanding [intellectually]," generally alludes to the words of Master Daikan Enō, "I do not understand the Buddha-Dharma." See *Shinji-shōbōgenzō,* pt. 1, no. 59.

39 *Fushiki,* "not knowing [intellectually]," alludes to the words of Master Bodhidharma. See Chapter Thirty, *Gyōji,* paragraph 188; Chapter Twenty (Vol. I), *Kokyō,* paragraph 162.

40 Alludes to Master Ungan Donjō's question to Master Dōgo Enchi: "What does the Bodhisattva of Great Compassion do by using his limitlessly abundant hands and

eyes?" In Master Dōgen's interpretation *somo,* "doings of what," means ineffable functions. See Chapter Thirty-three, *Kannon.*

41 *Hajō-hōgyō,* "holding back and letting go" or "exercising restraint and behaving freely," expresses the two fundamental attitudes in everyday life, and by extension everyday life itself. The expression comes from Master Tendō's preaching quoted in paragraph 175.

42 *Shuryō,* translated in the previous sentence as "weight of things," are concrete units of weight. There are twenty-four *shu* in a *ryō,* but the weight to which they correspond has changed from age to age.

43 In other words, balance, being dynamic, does not rest on any one thing. We cannot maintain balance by relying upon drugs, for example, or upon a fixed one-sided viewpoint.

44 *Kū* means 1) three-dimensional space, 2) emptiness—the circumstances of the state without emotional thought or feeling, and 3) the immaterial—the abstract as opposed to the material or the concrete.

45 *Kū.* See previous note.

46 In the preceding section of the *Lotus Sutra* the subject is "someone who reads this sutra." This line is therefore easily interpreted as indicating the same subject (who not only reads the sutra but also hears it and preaches it to others). Thus the *Threefold Lotus Sutra* (LSW) has: "[he who reads this sutra is] . . . deep in meditation,/Seeing the universal buddhas./ Golden colored are those buddhas,/Adorned with a hundred blessed signs;/[He who] hears and preaches to others/Ever has good dreams like these./Again he will dream he is a king. . . ." (LSW pp. 235–36.) Master Dōgen's commentary, however, indicates that the subject of this section is the buddhas themselves.

47 *Jō-u-ze-kōmu,* or *ko*[*no*] *kōmu tsune* [*ni*] *ari,* is conventionally interpreted to mean "constantly have this pleasant dream"—thus LSW: "Ever has good dreams like these." However, *u* means both "to have" and "existence," and *ze* can mean "this," "concrete," and it can also function as a copula. Therefore this line can be interpreted "[The buddhas] are the constant existence of the concrete pleasant dream-state" or "[The buddhas'] constant existence is itself a pleasant dream."

48 *Yū-musa-koku-ō,* as usually read in Japanese, *mata yume*[*muraku*] *koku-ō to na*[*rite*], means, "Again, [the dreamer] dreams of becoming the king of a nation"—thus LSW: "Again he will dream he is a king. . . ." However, *sa* means both "to become" and "to act," and Master Dōgen in his commentary emphasizes that, even in the sutra, *musa* means not "to dream of becoming. . ." but rather "dream-action."

49 Monks, nuns, laymen, and laywomen.

50 *Lotus Sutra, Anrakugyō* ("Peaceful and Joyful Practice"). LS 2.282.

[51] That is to say, the Buddha is not giving a metaphorical account of a dream but is describing the actual behavior of buddhas in the state of dream-action.

[52] Alludes to *Lotus Sutra, Hōben* ("Expedient Means"): "Buddhas alone, together with buddhas, are directly able to perfectly realize that all *dharma*s are real form." (LS 1.68)

[53] *Yū-musa-koku-ō.* See note 48.

[54] The *Lotus Sutra* (*Sutra of the Flower of Dharma*), for example, contains many parables or metaphors. In fact the word for parable or metaphor, *hiyu,* or *yu* for short, appears in the title of three of the first seven chapters of the *Lotus Sutra*. But in Chapter Eighty-eight (Vol. IV), *Kie-sanbō,* Master Dōgen praises the *Lotus Sutra* as follows: "Other sutras and other Dharma are all the subjects and the retinue of the *Sutra of the Flower of Dharma.* What is preached in the *Sutra of the Flower of Dharma* is just the truth; what is preached in other sutras always includes an expedient means, which is not the Buddha's fundamental intention."

[55] The world of human beings; the mundane world.

[56] *Jō-u* means "constant existence" or "eternal existence."

[57] *Kyūsōjo-monshō,* "to hear sound through the organ of old nests," means to let sound penetrate consciousness that has been conditioned by past habits and experience.

[58] *Jiki* [*ni*] *nyokon* [*ni*] *itari* [*te*] *sara* [*ni*] *utaga* [*wa*] *zu.* This is the last line of a poem by Master Reiun Shigon. See Chapter Nine (Vol. I), *Keisei-sanshiki; Shinji-shōbōgenzō,* pt. 2, no. 55.

[59] *Buppō o bō* [*suru*] *koto na*[*shi*]. *Bō, bō*[*suru*], "to insult," suggests not only verbal abuse of the Buddha-Dharma but also intellectual or sentimental doubts and explanations. The tenth of the ten pure precepts is *fubō-sanbō,* "Do not insult the Three Treasures." See Chapter Ninety-four (Vol. IV), *Jukai.*

[60] Corresponds to present-day Kyoto prefecture.

[61] 1242.

[Chapter Thirty-nine]

Dōtoku

Expressing the Truth

Translator's Note: Dō *means "to speak" and* toku *means "to be able," so* dōtoku *literally means "being able to say something." But over time the meaning of* dōtoku *changed to "expressing the truth" or "an expression of the truth." In this chapter, Master Dōgen explained the meaning of* dōtoku*, or expressing the truth, from his standpoint.*

[193] The buddhas and the patriarchs are the expression of the truth.[1] Therefore, when Buddhist patriarchs are deciding who is a Buddhist patriarch, they always ask "Do you express the truth or not?" They ask this question with the mind, they ask with the body, they ask with a staff and a whisk, and they ask with outdoor pillars and stone lanterns. In others than Buddhist patriarchs the question is lacking and the expression of the truth is lacking—because the state is lacking. Such expression of the truth is not accomplished by following other people, and it is not a faculty of our own ability. It is simply that where there is the Buddhist patriarchs' pursuit of the ultimate there is the 163b
Buddhist patriarchs' expression of the truth. In the past they have trained inside that very state of expressing the truth and have experienced it to the end, and now they are still making effort, and pursuing the truth, inside that state. When Buddhist patriarchs, through making effort to be Buddhist patriarchs, intuit and affirm a Buddhist patriarch's expression of the truth, this expression of the truth naturally becomes three years, eight years, thirty years, or forty years of effort, in which it expresses the truth with all its energy.[2] During this time—however many tens of years it is—there is no discontinuation of expressing the truth. Then, when [the truth] is experienced to the end, insight at that time must be true; and, because it confirms as true the insights of former times, the fact is beyond doubt that the present state is the expression of the truth. So the present expression of the truth is furnished with the insights of former times, and the insights of former times were furnished with

the present expression of the truth. It is for this reason that expression of the truth exists now and insight exists now. Expression of the truth now and insights of former times are "a single track," and they are "ten thousand miles" [apart].[3] Effort now continues to be directed[4] by the expression of the truth itself and by insight itself. Having accumulated long months and long years of holding onto this effort, we then get free of the past years and months of effort. While we are endeavoring to get free, the skin, flesh, bones, and marrow are all equally intuiting and affirming freedom. National lands, mountains, and rivers are all intuiting and affirming freedom together. At this time, while we continue aiming to arrive at freedom, as the ultimate treasure-object, this intention to arrive is itself real manifestation—and so, right in the moment of getting free there is expression of the truth, which is realized without expectation. It is beyond the power of the mind and beyond the power of the body, but there is naturally expression of the truth. When expression of the
163c truth is already happening to us, it does not feel unusual or strange. At the same time, when we are able to express this expression of the truth, we leave unexpressed the nonexpression of the truth.[5] Even if we have recognized expressing the truth as expressing the truth, if we have not experienced to the end the state of not expressing the truth as the state of not expressing the truth, ours are never the real features of a Buddhist patriarch nor the bones and marrow of a Buddhist patriarch. So how could the state that [Master Taiso Eka] was able to express, by doing three prostrations and standing at his place, be equal to the state that is able to be expressed by the "skin, flesh, bones, and marrow" brigade?[6] The state that is able to be expressed by the "skin, flesh, bones, and marrow" brigade never touches, and is never furnished with, the expression of the truth that is to do three prostrations and to stand in place. Our meeting now with that lot, as if we are going among alien beings, is [Master Taiso Eka's] meeting now with that lot, as if he is going among alien beings. In us there is the state of expressing the truth and there is the state of not expressing the truth. In him there is the state of expressing the truth and there is the state of not expressing the truth. In the state expressed by speaking there is us and them, and in the state expressed by not speaking there is us and them.[7]

[198] Great Master Shinsai[8] of Jōshū preaches to the assembly, "If you spend a lifetime not leaving the monastery, sitting in stillness without speaking

for ten years or for five years, no one will be able to call you a mute. Afterwards, you might be beyond even the buddhas."[9]

So when we are "ten years or five years in a monastery," passing through the frosts and flowers again and again, and when we consider the effort in pursuit of the truth[10] that is "a lifetime not leaving the monastery"; the "sitting in stillness," which has cut [all interference] by sitting, has been innumerable instances of expressing the truth. Walking,[11] sitting, and lying down "without leaving the monastery" may be countless instances of "no one being able to call you a mute." Though we do not know where "a lifetime" comes 164a
from, if we cause it not to leave the monastery it will be "not leaving the monastery." [But] what kind of path through the sky[12] is there between "a lifetime" and "a monastery"?[13] We should solely intuit and affirm "sitting in stillness." Do not hate "not speaking." "Not speaking" is the expression of the truth being right from head to tail. "Sitting in stillness" is "a lifetime" or two lifetimes: it is not for one or two periods of time. If you experience ten years or five years of sitting in stillness without speaking, even the buddhas will be unable to think light of you. Truly, even the eyes of Buddha will not be able to glimpse, and even the power of Buddha will not be able to sway, this sitting in stillness without speaking—because "you will be beyond even the buddhas."[14] Jōshū is saying that it is beyond even the buddhas to describe as "mute," or to describe as "non-mute," that which "sitting in stillness without speaking" expresses. So "a lifetime without leaving the monastery" is a lifetime without leaving the expression of the truth. Sitting in stillness without speaking for ten years or for five years is expression of the truth for ten years or for five years; it is a lifetime without leaving nonexpression of the truth; and it is being unable to say anything[15] for ten years or for five years. It is sitting away[16] hundred thousands of buddhas, and it is hundred thousands of buddhas sitting away "you." In summary, the Buddhist patriarchs' state of expressing the truth is a lifetime without leaving the monastery. Even mutes can have the state of expressing the truth. Do not learn that mutes must lack expression of the truth. Those who have expressions of the truth are sometimes no different from mutes.[17] In mutes, on the other hand, there is expression of the truth.[18] Their mute voices can be heard. We can listen to their mute words. How can one who is not mute hope to meet with the mute or hope to converse with the mute? Given that they are mutes, how are we to

meet with them, and how are we to converse with them?[19] Learning in practice like this, we should intuit and master the state of a mute.

[201] In the order of Great Master Shinkaku of Seppō[20] there was a monk
164b who went to the edge of the mountain[21] and, tying together thatch, built a hut. Years went by, but he did not shave his head. Who can know what vitality there was inside the hut?—though circumstances in the mountains were desolate indeed. He made himself a wooden dipper and he would go to the edge of a ravine to scoop water and drink. Truly, he must have been the sort who drinks the ravines.[22] As the days and months came and went like this, rumors of his customs secretly leaked out. Consequently, on one occasion a monk came to ask the master of the hut, "What is the ancestral master's intention in coming from the west?" The hut master said, "The ravine is deep so the dipper's handle is long." The monk was staggered. Without doing prostrations or requesting the benefit [of further teaching], he climbed back up the mountain and told Seppō what had happened. When Seppō heard the report he said, "Wondrous! Even so, this old monk will have to go and see for himself. By testing [the hut master] I will grasp [his situation] at once." Seppō's words mean that the excellence [of the hut master's expression] is so excellent as to be wondrous, but the Old Monk himself had better go and investigate.[23]

[203] So it is that one day Seppō suddenly sets off, telling an attendant monk to bring a razor. They go directly to the hut. As soon as he sees the hut master, [Seppō] requests, "Express the truth and I will not shave your head." We must understand this request. "Express the truth and I will not shave your head" seems to say that not to have the head shaved would be to have expressed the truth—What do you think? If this expression of the truth is an expression of the truth, [the hut master] might finally go unshaved.[24] Those who have the power to hear this expression of the truth should listen, and should proclaim it to others who have the power to hear. Then the hut master washes his head and comes before Seppō. Has he come as the expres-
164c sion of the truth, or has he come as the nonexpression of the truth? Seppō shaves the head of the hut master at once.

[204] This episode is truly like an appearance of the *uḍumbara*.[25] It is not only difficult to meet, it may be difficult even to hear. It is beyond the scope of [bodhisattvas in] the seven sacred stages or ten sacred stages and is not glimpsed by [bodhisattvas in] the three clever stages or seven clever stages.

Sutra teachers and commentary teachers, and adherents of mystical powers and apparitions, cannot fathom it at all. "To meet the Buddha's appearance in the world" means to hear a story like this. Now, what might be the meaning of Seppō's "Express the truth and I will not shave your head." When people who have never expressed the truth hear this, those with ability may be startled and doubting and those without ability will be dumbfounded. [Seppō] does not ask about "buddha," he does not discuss "the Way," he does not ask about "*samādhi,*" and he does not discuss "*dhāraṇī.*"[26] Inquiry like his, while seeming to be a request, also seems to be an assertion. We should research this in detail. The hut master, though, because of his genuineness, is aided and abetted by the expression of the truth itself and is not dumbfounded. Showing the traditional style, he washes his head and comes forward. This is a Dharma standard at which not even the Buddha's own wisdom can arrive. It may be described as "manifestation of the body," as "preaching of the Dharma," as "saving of the living," and as "washing the head and coming forward." Then, if Seppō were not the real person he is, he might throw down the razor and roar with laughter. But because Seppō has real power and is a real person, he just shaves the hut master's head at once. Truly, if Seppō and the hut master were not "buddhas alone, together with buddhas," it could not 165a
be like this. If they were not one buddha and two buddhas,[27] it could not be like this. If they were not a dragon and a dragon, it could not be like this. The black dragon's pearl is tirelessly guarded by the black dragon, but it rolls naturally into the hand of a person who knows how to take it. Let us remember: Seppō testing the hut master, the hut master seeing Seppō, expression of the truth, nonexpression of the truth, [the hut master] having his head shaved, and [Seppō] shaving his head. So, in conclusion, there are ways for good friends in the expression of the truth to pay unexpected visits. And between friends who are unable to say anything,[28] although they do not expect [recognition], the means are already present for their selves to be known. When there is learning in practice of knowing the self, there is the reality of expressing the truth.

Shōbōgenzō Dōtoku

Written and preached to the assembly at Kannondōrikōshōhōrinji on the fifth day of the tenth lunar month in the third year of Ninji.[29]

Notes

[1] *Dōtoku.* Two meanings of *dō* are relevant in this compound: 1) to speak, or to express something, with or without words; and 2) the Way, or the truth; that is, *bodhi,* the state of wisdom, the state of truth. *Toku* also has two meanings: 1) to be able to do something, or to be possible; and 2) to grasp, to get, to attain, attainment, and (by extension) attainment of the truth itself. As an expression in Buddhism *dōtoku* means "expressing the truth," "saying what one has got," or "speaking attainment."

[2] An additional sentence is inserted here in small characters in the source text: "A note on the back says, 'Thirty or twenty years is the time taken for expression of the truth to be realized. These years and months, with all their energy, cause the truth to be expressed.'" Presumably someone (either a commentator or Master Dōgen himself) added a note on the back of an original draft of this chapter and this note was retained in the original text by later editors.

[3] Alludes to the phrase *banri-ichijōtetsu,* "a single track of iron for ten thousand miles." "A single track" represents unity, "ten thousand miles" represents separation. The phrase appears, for example, in Chapter Twenty-three, *Gyōbutsu-yuigi,* paragraph 103.

[4] In this clause the Chinese characters *kufu* are used both as a noun ("effort") and, inflected by Japanese phonetic characters, as a passive verb ("to be directed"). The meaning of *kufu* is important. Master Dōgen often uses this compound in connection with zazen, as, for example in his verse in Chapter Twenty-four, *Zazenshin*. Indeed, Master Dōgen often uses the phrase *kufu-bendō,* "striving in pursuit of the truth," to represent zazen itself. The *Kenkyusha* dictionary defines the verb *kufu suru* as "devise; contrive; design; invent; plan; think out." In the usage of *kufu* in the *Shōbōgenzō* this cerebral emphasis is sometimes retained, so that *kufu* means consideration or thinking. More often, however, *kufu* has a wider meaning, describing effort, or the direction of one's energy, through the whole body and mind.

[5] *Fudōtoku* can be interpreted literally as "beyond-expression attainment," i.e., attainment that is beyond verbal expression. At the same time, *dōtoku* as a compound has evolved the meaning of "expressing the truth," independently of its component characters. *Fudōtoku,* "not expressing the truth," may therefore simply be seen as the dialectical opposite of *dōtoku,* "expressing the truth." In other words, the two expressions describe the same state.

[6] "The skin, flesh, bones, and marrow brigade" means those who say that Master Bodhidharma's affirmation to Master Taiso Eka "You have got my marrow," indicates

more profundity than his affirmation to his other disciples, "You have got my skin," "You have got my flesh," and "You have got my bones." See Chapter Forty-six (Vol. III), *Kattō*.

7 *Jita,* "us and them" or "self and others," means people who have real ability (e.g., Master Taiso Eka) and people who do not (e.g., the "skin, flesh, bones, and marrow brigade").

8 Master Jōshū Jūshin (778–897), successor of Master Nansen Fugan. Great Master Shinsai is his posthumous title.

9 *Shobutsu mo mata nanji ni oyoba zaru ka,* or "might even the buddhas be unable to come up to you?" A slightly different version of Master Jōshū's words, quoted in Chapter Thirty, *Gyōji,* says: *shobutsu mo mata nanji o ikantomo se zu,* or "even the buddhas will not be able to do anything to you." *Kosonshukugoroku,* chapter 13; *Rentōeyō,* chapter 6.

10 *Kufu-bendō* means zazen itself. See note 4.

11 *Kinhin,* walking done in between zazen sittings. In China and Japan, the criteria for *kinhin* is *issoku-hanpō,* half a step per breath.

12 *Tsushōro,* "path through the sky," here suggests a self-evident or necessary connection. The expression also appears in Chapter Thirty-eight, *Muchū-setsumu,* paragraph 175.

13 In other words, whether or not our life is spent in the Buddhist state depends on us.

14 *Shobutsu mo mata nanji o ikantomo se zu,* lit., "even the buddhas will not be able to do anything to you," as quoted in Chapter Thirty, *Gyōji.* This expression may be seen as more emphatic, or the use of the two versions may be seen as purely incidental.

15 *Dōfutoku,* "being unable to say anything," here suggests being totally absorbed in one's activity.

16 *Zadan,* lit., "to sit-cut," means to eradicate a troublesome concept by just sitting.

17 People who emptily quote from sutras are not saying anything.

18 People who sit in silence are saying something.

19 Master Dōgen's question suggests the need, in the transmission of zazen, for intuitional communication.

20 Master Seppō Gison (822–908). Great Master Shinkaku is his posthumous title.

21 "The mountain" means the temple on Mount Seppō.

22 The story Master Dōgen is retelling here in Japanese is recorded in Chinese in the *Shinji-shōbōgenzō,* pt. 2, no. 83 (and also in *Rentōeyō,* chapter 21). The style of the Chinese version is very direct, making no mention of water. It says: *ko kei hen yō shi in,* literally, "going to the edge of a ravine, he scooped it and drank." Master Dōgen

was likely struck by the directness of the expression in the version he recorded in the *Shinji-shōbōgenzō.*

[23] Master Dōgen is here simply explaining in Japanese the meaning of Master Seppō's words, which he has first quoted directly from the Chinese.

[24] Master Seppō's words were not only a tactic, they expressed his state of freedom: he was prepared to shave the hut master's head but he was also prepared not to shave it, and he was not attached to gaining either outcome.

[25] A flower said to bloom only once in an age. See Chapter Sixty-eight (Vol. III), *Udonge;* LS 1.88.

[26] Master Seppō's words are not at all abstract but very direct. The translation "Say what you have got!" might better capture the tone of the characters *dōtoku* in Master Seppō's words.

[27] *Ichibutsu-nibutsu,* "one buddha, two buddhas," means real individuals in the momentary state of buddha.

[28] *Dōfutoku* here suggests the situation in a zazen hall. See note 15.

[29] 1242.

[Chapter Forty]

Gabyō

A Picture of a Rice Cake

Translator's Note: Ga *means a picture, a painting, or a drawing, and* byō *means rice cake. Therefore* gabyō *means a rice cake painted in a picture. Needless to say, a picture of a rice cake cannot satisfy an appetite. Therefore, in Buddhism, painted rice cakes have frequently been used as a symbol of something serving no useful purpose. Notably, they were used as a symbol for abstract theories and concepts, which are useless to realize Buddhism. But Master Dōgen's interpretation about painted rice cakes differed from this usual interpretation. He felt that a painted rice cake represents one half of the universe—the conceptual or mental side of reality. Therefore we can say that even though abstract theories and words have sometimes misled people who are studying Buddhism, if there were no theories or words it would be impossible to understand Buddhism systematically or to explain Buddhist philosophy to others. In this chapter Master Dōgen explained the real meaning of painted rice cakes in Buddhism: painted rice cakes—theories and concepts—cannot satisfy hunger, but they can be utilized to understand and explain the truth. Further, Master Dōgen insists that all existence has both a physical, material side and a conceptual, mental side, and that these two aspects are inseparable in reality. Thus without a picture of a rice cake—that is, the concept "rice cake"—we can never find the real existence of rice cakes.*

[209] Buddhas are the state of experience itself, and so things are the state of experience itself. But [buddhas and things] are beyond a single essence and beyond a single state of mind. Although [buddhas and things] are beyond a single essence and beyond a single state of mind, in the moment of experience the experience of each—without hindering the other—is realized. And in the moment of realization, the real manifestation of each—without impinging on

the other—is realized. This is the very state of the ancestral founders. We must not confuse intellectual speculation about unity and diversity with their power of learning in practice. Therefore they say that "Barely to penetrate one *dharma* is to penetrate myriad *dharma*s." "The penetration of one *dharma*" that they
165b describe is not to rip away the features that one *dharma* has so far retained, is not to make one *dharma* relative to another, and is not to make one *dharma* absolute—to make [something] absolute is to hinder it and be hindered by it. When penetration is freed from the hindrance of "penetration," one instance of penetration is myriad instances of penetration. One instance of penetration is one *dharma,* and penetration of one *dharma* is penetration of myriad *dharma*s.

[211] An eternal buddha[1] says, "A picture of a rice cake does not satisfy hunger."

The patch-robed mountain monks from the present ten directions who study this expression do not form uniform ranks of bodhisattvas and *śrāvaka*s. Beings with the heads of gods and faces of demons, from other [worlds in] ten directions, have skin and flesh that are [in some cases] thick and [in other cases] thin. This [expression] is past buddhas' and present buddhas' learning of the truth. At the same time, it is a vigorous livelihood under a tree or in a thatched hut. For this reason, in order to transmit the authentic traditions of practice, some say that the practice of studying sutras and commentaries does not instill[2] true wisdom, and so [eternal buddhas] speak like this; and some have understood that [eternal buddhas] speak like this to assert that philosophical study of the three vehicles and the One Vehicle[3] is never the way of *saṃbodhi.* In general, those who understand that an expression like this exists to assert that abstract teaching is utterly useless are making a great mistake. They have not received the authentic transmission of the ancestral founders' virtuous conduct, and they are blind to the Buddhist patriarchs' words. If they have not clarified this one saying, who could affirm that they have mastered the words of other buddhas? Saying "a picture of rice cake does not satisfy hunger" is like saying "the non-doing of wrong, the practice of the many kinds of right. . ."[4] or like saying "This is something having come like this,"[5] or like saying "I am always keen at this concrete place."[6] For the present, let us learn [the expression] in practice, like this. Few people have ever repeatedly looked at the words "a picture of a
165c rice cake," and no one at all has recognized their full extent. How do I know

it? In the past, when I tested one or two stinking skinbags, they were incapable of doubt and incapable of close association. They simply seemed uninterested, as if refusing to lend an ear to a neighbor's chatter.

[214] As to the meaning of "picture-cake,"[7] remember, it includes the features that are born of parents and it includes the features that exist before the parents are born.[8] The very moment of the present in which [picture-cake] is made into reality, using rice flour, is the moment in which the reality is realized and the word is realized, though [this realization] is not necessarily a matter of appearance and nonappearance—we should not study it as being constrained by perceptions of leaving and coming.[9] The reds and purples that form a picture of rice cake may be identical to the reds and purples that form a picture of mountains and water. In other words, in forming a picture of mountains and water, we use blue and red, and in forming a picture of "picture-cake," we use rice and flour. Thus, [in both cases] the objects used are the same and the forethought exerted is equal. Therefore the meaning of the word "picture-cake" that I am speaking now is that pastry cakes, vegetable cakes, dairy cakes, baked cakes, and millet cakes are all realized from the painting of a picture. Remember, pictures are in equilibrium, cakes are in equilibrium, and the Dharma is in equilibrium. For this reason, the many and various cakes that are being realized in the present are all "picture-cake." If we hope to find a picture of rice cake aside from this [oneness of picture and cake], we will never encounter one at last; one has never exhibited itself. [Picture-cake] at one time is manifest and at one time is not manifest. Nevertheless, it is beyond the appearance of being old or young and it is beyond the traces of leaving and coming.[10] At such a "concrete place here
and now,"[11] national lands of picture-cake appear and are established. 166a

[216] As to the meaning of "do not satisfy hunger," "hunger" is not something operating through the twelve hours;[12] at the same time, it is not predisposed to meeting with pictures of rice cake. [Even] when we taste a picture of rice cake, it has no effect of stopping hunger in the end. There is no rice cake that is dependent upon hunger. It is because there are no rice cakes that are dependent upon rice cakes that the vigorous livelihood fails to be transmitted and the traditional ways fail to be transmitted. "Hunger" is one staff; it is borne horizontally and borne vertically in a thousand forms and ten thousand transformations. "A rice cake," also, is one manifestation

of the body-and-mind; it is blues, yellows, reds, and whites, and length and shortness and squareness and roundness. When we now picture mountains and water, we picture them with blues, greens, reds, and purples, with oddly shaped crags and mysterious rocks, and with the seven treasures[13] and the four treasures.[14] The work of picturing a rice cake is also like that. When we picture a human being, we use the four elements and five aggregates. When we picture the state of buddha, not only do we use earthen niches and clods of soil;[15] we also use the thirty-two signs,[16] we use a stalk of grass,[17] and we use countless hundreds of *kalpa*s of instilled discipline.[18] Because a picture[19] of buddha has [always] been drawn like this, all the buddhas are "picture-buddhas"[20] and all "picture-buddhas" are buddhas. We should examine "picture-buddha" and "picture-cake." We should painstakingly consider and investigate which side is a stony black turtle and which side an iron staff,[21] which is the material reality and which is the mental reality. When considered like this, living-and-dying and going-and-coming is totally the painting of a picture. The supreme truth of *bodhi* is just the painting of a picture. In summary, neither the Dharma world nor empty space is anything other than the painting of a picture.

[219] An eternal buddha[22] says:

> When the truth is realized, the white snow, in a thousand sheets, departs;
> And the blue mountains, on numerous canvases,[23] come painted in a picture.

This is the talk of great realization; it is the state of truth that has been realized through effort in pursuit of the truth.[24] So in the very moment of attaining the truth, the blue mountains and the white snow are called "numer-
166b ous canvases"; they have been painted in a picture. Every movement and every moment of stillness is nothing but the painting of a picture. Our effort in the present is solely derived from pictures. The ten epithets[25] and the three kinds of knowledge[26] are a picture. The [five] faculties,[27] [five] powers,[28] [seven parts of] the state of truth,[29] and [eight right] paths[30] are a picture. If one says that pictures are unreal, then all the myriad *dharma*s are unreal. If all the myriad *dharma*s are unreal, then even the Buddha-Dharma is unreal. If the Buddha-Dharma is real, pictures of rice cakes must just be real.

[220] Great Master Kyōshin of Unmon,[31] the story goes, is asked by a monk, "How are discussions that transcend the buddhas and transcend the patriarchs?"

The master says, "Rice dumplings."[32]

We should quietly consider these words. In the state where rice dumplings are already being realized, there is an ancestral master holding discussion that transcends the buddhas and transcends the patriarchs; there are men of iron who do not listen to it; and there should be students who grasp it in experience. And there is speech that is being realized. The present "rice dumplings," exhibiting the facts and throwing themselves into the moment, are inevitably two or three pieces of picture-cake. In them there is discussion that transcends the buddhas and transcends the patriarchs, and there is the means to enter the state of buddha and to enter the state of demons.

[222] My late master said, "The long bamboos and the banana plants have entered a picture."[33]

This expression is an expression in which a person who has transcended long and short is, in every instance, experiencing the study of painting a picture. "The long bamboos" means long-stemmed bamboos.[34] They are the workings of *yin* and *yang*[35] and at the same time they make *yin* and *yang* work, wherein they experience years and months as "the long bamboos." Those years and months of *yin* and *yang* are unfathomable. The great saints glimpse *yin* and *yang,* but the great saints cannot fathom *yin* and *yang.* Because *yin* and *yang*[36] together is the Dharma in equilibrium, fathoming in equilibrium, and the state of truth in equilibrium, it is beyond the *yin* and the *yang* that concern the minds and eyes of non-Buddhists and the two vehicles today. It is the *yin* and *yang* of "the long bamboos," it is steps in the history of "the long bamboos," and it is the world of "the long bamboos." Buddhas in the ten directions exist as the retinue of "the long bamboos." Remember, the heav- 166c
ens, the earth, and the cosmos are the roots, stems, twigs, and leaves of "the long bamboos." Therefore, [the long bamboos] cause the heavens, the earth, and the cosmos to be everlasting; they cause the great ocean, Sumeru, and the whole universe in ten directions to be substantial; and they cause staffs and bamboo rods[37] to be at once old and not old. "The banana plants" have earth, water, fire, wind, and air, and mind, will, consciousness, and wisdom as their roots and stems, twigs and leaves, flowers and fruits, and light and

color; and so when they wear the autumn wind and are broken by the autumn wind, not a single speck of dust remains and they can be called pure and clean. There being no muscle and bone inside the eyes and no glue or paste inside colors, liberation exists at this very place. It is not constrained by fleetingness and so is beyond discussion of *muhūrta*s,[38] *kṣaṇa*s, and so on. Through this power [of liberation], earth, water, fire, and wind are made into a vigorous livelihood, and mind, will, consciousness, and wisdom are made into the great death. Thus, in this lineage of practice, we have received the practice by using spring and autumn and winter and summer as tools. The total situation now of long bamboos and banana plants is a picture. Therefore, those who realize the great realization on hearing the voice of the bamboo,[39] whether they are dragons or snakes, may be in the picture—which we should not doubtingly discuss with the sentimental consideration of the common and the sacred.

> That stalk is long like that,
> This stalk is short like this,
> This stalk is long like this,
> That stalk is short like that.[40]

Because these [stalks] are all in the picture, they always match their long or short representations. Where the long picture is present, short pictures are not lacking.[41] We should clearly investigate this truth. Truly, because the whole universe and the whole of Dharma is the painting of a picture, human reality is realized from a picture, and Buddhist patriarchs are realized from a picture. In conclusion then, there is no medicine to satisfy hunger other than "picture-cake." There is no [hunger] that comes upon human beings other than "picture-hunger."[42] And there is no power in any [fulfillment] other than "picture-fulfillment."[43] In general, fulfillment in hunger, fulfillment in non-
167a hunger, non-fulfillment of hunger, and non-fulfillment of non-hunger are [all] impossible and are [all] inexpressible without the existence of "picture-hunger."[44] For the present, let us learn in experience that this concrete reality here and now is "picture-cake." When we learn this principle in experience, we begin to master, throughout the body-and-mind, the virtue of changing things and being changed by things. Before this virtue manifests itself, the power of learning the truth has not been realized. Causing this virtue to be realized is the realization of experiencing a picture.

Shōbōgenzō Gabyō

Preached to the assembly at Kannondōrikōshō-hōrinji, on the fifth day of the eleventh lunar month in the third year of Ninji.[45]

Notes

[1] For example, Master Kyōgen Chikan, whose story is quoted in Chapter Nine (Vol. I), *Keisei-sanshiki;* and in the *Keitokudentōroku,* chapter 11.

[2] *Kunju. Kun* means to send forth fragrance and *shu* means to cultivate or to train. This phrase alludes to the fact that when incense is burned over and over again at the same place, the place gradually takes on the fragrance of the incense—a metaphor for the gradually accumulated effect of a teacher's influence.

[3] *Sanjō,* "three vehicles," means the vehicles of the *śrāvaka, pratyekabuddha,* and bodhisattva. *Ichijō,* "One Vehicle," means *ichi-butsu-jō,* "One Buddha Vehicle," as preached by the Buddha in the *Hōben* ("Expedient Means") chapter of the *Lotus Sutra*. See LS 1.90.

[4] Master Dōgen explains these words in detail in Chapter Ten (Vol. I), *Shoaku-makusa.* He explains them not only as simple admonitions ("Don't do wrong, do right. . .") but as expressions of reality.

[5] Master Daikan Enō's words to Master Nangaku Ejō. See, for example, Chapter Twenty-nine, *Inmo.*

[6] Master Tōzan's words. See *Shinji-shōbōgenzō,* pt. 1, no. 55; *Keitokudentōroku,* chapter 15.

[7] *Gabyō,* previously translated as "a picture of a rice cake."

[8] *Gabyō* has two sides: the mental or abstract side (the picture) and the physical or concrete side (the cake). *Fubomishō no menmoku,* "the features that existed before our parents were born," is a traditional expression of eternal reality. Master Dōgen opposed this with his own expression of concrete reality.

[9] In other words, realization is not a process in a line of time but happens in moments that are separated from the past and future. And this real time (because it is the stage of action) cannot be totally grasped by perception.

[10] In other words, the manifestation and the nonmanifestation of the oneness that Master Dōgen is describing are momentary.

[11] *Shatō. Sha* means "this" or "this . . . here and now." *Tō,* lit., "head," indicates a concrete thing or concrete place. *Shatō* therefore means "this one" or "this concrete place here and now." The word also appears, for example, in a verse quoted in Chapter

Twenty-three, *Gyōbutsu-yuigi,* paragraph 107; and in Chapter Fifty (Vol. III), *Shohō-jissō,* paragraph 210.

[12] It is a state in real time.

[13] *Shippō,* from the Sanskrit *sapta ratnāni.* One of several variations can be found in the *Jo* ("Introductory") chapter of the *Lotus Sutra*. "There are some who give alms/Of gold, silver, and coral,/Pearls and jewels,/Moonstones and agates. . . ." (LS 1.26–28)

[14] *Shihō:* brush, ink, inkstone, and paper.

[15] Suggests the building of a stupa, in which, according to the *Lotus Sutra,* "already there is the whole body of the Tathāgata." See LS 2.154; Chapter Seventy-one (Vol. III), *Nyorai-zenshin.*

[16] That is, the thirty-two distinguishing features of a buddha.

[17] In Chapter Sixty-nine (Vol. III), *Hotsu-mujōshin,* Master Dōgen says: "To pick up the *bodhi*-mind means to take a stalk of grass and to make a buddha."

[18] *Kunju;* see note 2.

[19] *Ichijiku no ga,* literally, "one scroll of a picture." *Jiku* is here used as a counter; at the same time, the image is of a concrete hanging scroll.

[20] *Gabutsu,* "picture-buddha," represents oneness of the mental picture of buddha and the physical state of buddha.

[21] The stony black turtle symbolizes something difficult to perceive or grasp, and the iron staff symbolizes the opposite.

[22] The source has not been traced.

[23] *Sujiku,* literally, "numerous scrolls."

[24] *Bendō-kufu* means zazen.

[25] *Jugo,* the ten epithets of the Buddha, are listed in Chapter Eighty-seven (Vol. IV), *Kuyō-shōbutsu.*

[26] *Sanmyō,* three kinds of knowledge, from the Sanskrit *tisro vidyāh:* 1) knowing past lives, 2) knowing with supernatural vision, 3) knowing how to exhaust the superfluous. See Vol. I, Glossary of Sanskrit Terms.

[27] *Kon,* short for *gokon,* "five faculties" or "five roots," from the Sanskrit *pañcendriyāṇi:* 1) belief, 2) effort, 3) mindfulness, 4) balance, 5) wisdom. See Chapter Seventy-three (Vol. IV), *Sanjushichibon-bodai-bunpō.* See also Vol. I, Glossary of Sanskrit Terms, *indriya.*

[28] *Riki,* short for *goriki,* from the Sanskrit *pañca-balāni:* 1) belief, 2) effort, 3) mindfulness, 4) balance, 5) wisdom. See Glossary of Sanskrit Terms.

29 *Kaku,* short for *shichi-tō-kakushi* or *shichi-kakubun,* from the Sanskrit *sapta-bodhyangāni:* 1) examination of the Dharma, 2) effort, 3) enjoyment, 4) entrustment, 5) abandonment, 6) balance, 7) mindfulness. Ibid.

30 *Dō,* short for *hachi-shō-dōshi* ("eight right paths"): 1) right view, 2) right thinking, 3) right speech, 4) right action, 5) right livelihood, 6) right effort, 7) right mind, 8) right balance.

31 Master Unmon Bun'en (864–949), successor of Master Seppō Gison.

32 *Unmonkyōshinzenjigoroku,* vol. 1.

33 *Nyojōoshōgoroku,* vol. 1.

34 Master Dōgen explained the uncommon character in Master Tendō's words, *shu,* "long," with the common character *cho,* "long."

35 *Onyō.* In acupuncture and other forms of Eastern medicine, the concepts *"yin"* and *"yang"* are explained as the negative and positive poles, respectively, within the flow of energy. The Chinese *Neijing* (*Classic of Internal Medicine*), which is ascribed to the legendary Yellow Emperor (2697–2596 B.C.E.), states: "The universe is an oscillation of the forces of *yin* and *yang* and their changes."

36 Here *"yin* and *yang"* is used as an expression of the universe itself.

37 *Shippei,* a bamboo rod about forty to fifty centimeters long and shaped like a bow, used by the leader of practitioners in a Buddhist training hall.

38 *Shuyu,* representing the Sanskrit *muhūrta,* is sometimes identified with a *kṣaṇa* or a moment, and is sometimes described as a particular division of time, such as the thirtieth part of a day (forty-eight minutes). See Glossary of Sanskrit Terms.

39 Alludes to the story of Master Kyōgen Chikan who realized the truth on hearing a pebble strike against a bamboo. See Chapter Nine (Vol. I), *Keisei-sanshiki*.

40 From the words of Master Suibi Mugaku. See *Shinji-shōbōgenzō,* pt. 1, no. 71.

41 In other words, if we get the big picture we can see details clearly. Because in ancient China and Japan pictures were commonly painted on vertically hanging scrolls, it was natural to describe what we call in English "the big picture" as *chōga,* "the long picture."

42 Real hunger includes both the mental recognition of hunger and the concrete fact of hunger (e.g., an empty stomach).

43 *Gajū. Jū,* previously translated as "to satisfy [hunger]," literally means "to fill." It is therefore suggestive of action. *Gajū,* or "picture-filling," suggests the realization of images in action.

44 In short, without the existence of "hunger" as a mental construct, real hunger cannot be experienced at all.

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[Chapter Forty-one]

Zenki

All Functions

Translator's Note: Zen *means "all" or "total" and* ki *means "functions," so* zenki *means "all functions" or "the total function." From the Buddhist standpoint, we can say that this world is the realization of all functions. Master Dōgen explained this state of the world, quoting the words of Master Engo Kokugon that life is the realization of all functions and death is the realization of all functions.*

[229] The buddhas' great truth, when perfectly mastered, is liberation[1] and is realization. This "liberation" describes that—for some—life liberates life and death liberates death. Therefore, there is getting out of life-and-death and there is entering into life-and-death, both of which are the perfectly mastered great truth. And there is abandoning of life-and-death and there is salvaging of life-and-death, both of which are the perfectly mastered great truth. Realization is life, and life is realization. At the moment of this realization, there is nothing that is not the "total"[2] realization of life, and there is nothing that is not the "total" realization of death. This momentary pivot-state[3] can cause life to be and can cause death to be. The very moment of the present in which this pivot-state is realized is not necessarily great and not necessarily small, is neither the whole world nor a limited area, and is neither long-lasting nor short and pressed. Life in the present exists in this pivot-state, and this pivot-state exists in life in the present. Life is not [a process 167b
of] appearance; life is not [a process of] disappearance; life is not a manifestation in the present; and life is not a realization. Rather, life is "the manifestation of all functions,"[4] and death is "the manifestation of all functions." Remember, among the countless *dharma*s that are present in the self, there is life and there is death. Let us quietly consider whether our own present life, and the miscellaneous real *dharma*s that are coexisting with this life,

are part of life or not part of life. . . . There is nothing, not a single moment nor a single *dharma,* that is not part of life. There is nothing, not a single matter nor a single state of mind, that is not part of life.

[232] Life can be likened to a time when a person is sailing in a boat. On this boat, I am operating the sail, I have taken the rudder, I am pushing the pole; at the same time, the boat is carrying me, and there is no "I" beyond the boat. Through my sailing of the boat, this boat is being caused to be a boat—let us consider, and learn in practice, just this moment of the present. At this very moment, there is nothing other than the world of the boat: the sky, the water, the shore have all become the moment of the boat, which is utterly different from moments not on the boat. So life is what I am making it, and I am what life is making me. While I am sailing in the boat, my body and mind and circumstances and self are all essential parts[5] of the boat; and the whole earth and the whole of space are all essential parts of the boat. What has been described like this is that life is the self, and the self is life.

[233] Master Kokugon, Zen Master Engo,[6] said:

> Life is the manifestation of all functions,
> Death is the manifestation of all functions.[7]

We should clarify these words and master them. To master them means
167c as follows: The truth that "life is the manifestation of all functions"—regardless of beginning and end, and although it is the whole earth and the whole of space—not only does not stop "life being the manifestation of all functions" but also does not stop "death being the manifestation of all functions." The moment that death is the manifestation of all functions—although it too is the whole earth and the whole of space—not only does not stop "death being the manifestation of all functions" but also does not stop "life being the manifestation of all functions." Thus, life does not get in the way of death and death does not get in the way of life. The whole earth and the whole of space are both present in life and are both present in death. But it is not that, through the whole earth as one entity and the whole of space as another entity, all functions operate in life on the one hand and all functions operate in death on the other hand. It is not a matter of unity, but neither is it a matter of variance; it is not variance, but neither is it identity; it is not identity, but neither is it multiplicity. Therefore, in life there are miscellaneous real *dharma*s that

are "the manifestation of all functions," and in death there are miscellaneous real *dharma*s that are "the manifestation of all functions." And in the state beyond "life" and beyond "death" there is "the manifestation of all functions." In "the manifestation of all functions" there is life and there is death. For this reason, all functions as life-and-death may be present in a situation like a strong man flexing and extending an arm. Or they may be present in a situation "like a person in the night reaching back with a hand to grope for a pillow."[8] They are realized where there is limitlessly abundant mystical power and brightness. In the very moment of realization, because we are being totally activated[9] by realization itself, we feel that before [this] realization there was no realization. Nevertheless, the state before this realization was the previous manifestation of all functions. Although there has been previous manifestation of all functions, it does not get in the way of the present manifestation of all functions. Thus, views such as these vie to be realized.

Shōbōgenzō Zenki 168a

Preached to the assembly at the Office of the Governor of Unshū[10] near Rokuharamitsuji in Yōshū,[11] on the seventeenth day of the twelfth lunar month in the third year of Ninji.[12]

This was copied on the nineteenth day of the first lunar month in the fourth year of the same era—Ejō

Notes

1 *Tōdatsu* stands for *tōtai-datsuraku,* "penetrating through to the substance and dropping free." *Tō* includes the meanings of penetration, clarification, and transparency. *Datsuraku,* "dropping off," most commonly appears in the phrase *shinjin-datsuraku,* "dropping off body and mind."

2 *Zen,* as in the chapter title.

3 *Kikan.* As a compound, *kikan* means a mechanism, especially the central mechanism of a machine: a mainspring, a hinge, or a pivot. At the same time, *ki* carries the meaning of a momentary opportunity for action. So here *kikan,* "momentary pivot-state," suggests the state that is the total realization of life and death in each moment.

4 *Zenki* [*no*] *gen,* from the words of Master Engo Kokugon quoted in paragraph 233. The character *ki,* which is explained in the previous note, here means "function," as in the compound *kino,* "function."

5 *Kikan.* See note 3.

6 Master Engo Kokugon (1063–1135).

7 *Engozenjigoroku,* chapter 17. See also Chapter Thirty-seven, *Shinjin-gakudō.*

8 Master Dōgo Enchi's words to Master Ungan Donjō. See Chapter Thirty-three, *Kannon.*

9 *Zenki,* "all functions," is here used as a passive verb *zenki seraruru,* "to be totally activated."

10 Unshū stands for Izumo-no-kun. The governor of this district was Yoshishige Hatano, Master Dōgen's principal sponsor. His office was the Kamakura government's center of administration in what is now Kyoto prefecture.

11 Corresponds to present-day Kyoto prefecture.

12 1242.

Appendix

Chinese Masters

Japanese	Pinyin
Banzan Hōshaku	Panshan Baoji
Baso Dōitsu	Mazu Daoyi
Bokushū Dōmyō	Muzhou Daoming
Busshō Tokkō	Fozhao Deguang
Butsuin Ryōgen	Foyin Liaoyuan
Chimon Kōso	Zhimen Guangzu
Chōkei Eryō	Changqing Huileng
Chōsha Keishin	Changsha Jingcen
Daibai Hōjō	Damei Fachang
Daii Dōshin	Dayi Daoxin
Daiji Kanchū	Daci Huanzhong
Daikan Enō	Dajian Huineng
Daiman Kōnin	Daman Hongren
Daiten Hōtsū	Dadian Baotong
Dogen Risshi	Daoxuan Lushi
Dōgo Enchi	Daowu Yuanjie
Enchi Daian	Yuanzhi Daan
Engo Kokugon	Yuanwu Keqin
Enkan Saian	Yanguan Qian
Fuyō Dōkai	Furong Daokai
Fuyō Reikun	Furong Lingxun
Gako Chifu	Ehu Zhifu
Gantō Zenkatsu	Yantou Quanhuo
Gensha Shibi	Xuansha Shibei
Goso Hōen	Wuzu Fayan
Gozu Hōyū	Niutou Fayong

Gutei	Juzhi
Haryō Kōkan	Baling Jingjian
Hentan Gyōryō	Biandan Xiaoliao
Hōfuku Jūten	Baofu Congzhan
Hōgen Bun'eki	Fayan Wenyi
Hōun	Pangyun (Layman Pang)
Hyakujō Ekai	Baizhang Huaihai
Isan Reiyū	Guishan Lingyou
Jōshū Jūshin	Zhaozhou Congshen
Kakuhan Ekō	Jiaofan Huihong
Kanchi Sōsan	Jianzhi Sengcan
Kankei Shikan	Guanxi Zhixian
Kegon Kyūjō	Huayan Xiujing
Keichō Beiyu	Jingzhao Mihu
Kōan Daigu	Gaoan Daiyu
Koboku Hōjō	Kumu Facheng
Kōshū Tafuku	Hangzhou Duofu
Kōzan Hōjō	Xiangshan Baojing
Kyōgen Chikan	Xiangyan Zhixian
Kyōsei Dōfu	Jingqing Daofu
Kyōzan Ejaku	Yangshan Huiji
Mayoku Hōtetsu	Magu Baoche
Nangaku Ejō	Nanyue Huairang
Nangaku Gentai	Nanyue Xuantai
Nansen Fugan	Nanquan Puyuan
Nan'yō Echū	Nanyang Huizhong
Ōbaku Kiun	Huangbo Xiyun
Rakan Keichin	Luohan Guichen
Rinzai Gigen	Linji Yixuan
Ryūge Kodon	Longya Judun
Sanpei Gichū	Sanping Yizhong
Seigen Gyōshi	Qingyuan Xingsi
Sekisō Keisho	Shishuang Qingzhu
Sekitō Kisen	Shitou Xiqian
Seppō Gison	Xuefeng Yicun

Setchō Chikan	Xuedou Zhijian
Setchō Jūken	Xuedou Chongxian
Sōzan Honjaku	Caoshan Benji
Taiso Eka	Dazu Huike
Takushū Shie	Zhuozhou Zhiyi
Tanshū Ryūzan	Tanzhou Yinshan
Tendō Nyojō	Tiantong Rujing
Tennō Dōgo	Tianhuang Daowu
Tenryū	Tianlong
Tendō Sōkaku	Tiantong Zongjue
Tokusan Senkan	Deshan Xuanjian
Tōsu Daidō	Touzi Datong
Tōzan Ryōkai	Dongshan Liangjie
Ungan Donjō	Yunyan Tansheng
Ungo Dōyō	Yunju Daoying
Unmon Bun'en	Yunmen Wenyan
Wanshi Shōgaku	Hongzhi Zhengjue
Yafu Dōsen	Yefu Daochuan
Yakusan Igen	Yueshan Weiyan
Yōgi Hōe	Yangqi Fanghui
Yōka Genkaku	Yongxia Xuanjue

Glossary of Sanskrit Terms

This glossary contains brief dictionary definitions of Sanskrit terms appearing in Volume II that are not already listed in the Glossary of Sanskrit Terms in Volume I. Definitions are drawn in general from *A Sanskrit-English Dictionary* by Sir Monier Monier-Williams [MW].

Chapter references, unless otherwise stated, refer to chapters of the *Shōbōgenzō.* Arrangement is according to the English alphabet.

ahiṃsā (not injuring, nonviolence). Represented by *fugai,* "not harming." [MW] Not injuring anything, harmlessness (one of the cardinal virtues of most Hindu sects, but particularly of the Buddhists and the Jains). *Hiṃsā:* injuring, injurious, mischevious, hostile. Ref: Chapter Twenty-five, *Jinzū;* Chapter Eighty-nine (Vol. IV), *Shinjin-inga.*

antagrāha-dṛṣṭi ("extreme-seizing view," extremism). Represented by *henken,* "extreme views; extremism." [MW] *Anta:* end, limit, boundary. *Grāha:* seizure, grasping, laying hold of; morbid affection, disease. *Dṛṣṭi:* view (see Volume I, Glossary of Sanskrit Terms, *pañca dṛṣṭayah*.) Ref: Chapter Twenty-five, *Jinzū;* Chapter Eighty-nine (Vol. IV), *Shinjin-inga.*

Aparagodānīya (western continent). [MW] (In Buddhist cosmogony) a country west of the Mahā-meru (Mount Sumeru). *Apara:* posterior, later; western. *Godāna:* gift of a cow. *Godānīya:* name of a Dvīpa. Ref: Chapter Twenty-three, *Gyōbutsu-yuigi,* paragraph 107.

bhava (existence, coming into existence; tenth in the twelvefold chain of dependent origination). Represented by *u,* "existence." [MW] Coming into existence, birth, production, origin; becoming, turning into; being, state of being, existence, life; (with Buddhists) continuity of becoming (a link in the twelvefold chain of causation). Ref: Chapter Twenty-four, *Bukkyō,* paragraph 163; *Lotus Sutra,* chapter 7.

catvāro-dvīpāḥ (four continents). Represented by *shishū,* "four continents." [MW] *Catur:* four. *Dvīpa:* a division of the terrestrial world (either 7 or 4 or 13 or 18; situated around the mountain Meru, and separated from each other by oceans). Ref: Chapter Twenty-three, *Gyōbutsu-yuigi,* paragraph 107.

dakṣiṇa (donation). Represented phonetically. [MW] Able, clever, dexterous; right (not left); south, southern (as being on the right side of a person looking eastward);

straightforward, candid, sincere; the right (hand or arm); "able to calve and give milk," a prolific cow; a fee or present to the officiating priest (consisting originally of a cow); donation to the priest; reward; a gift, donation. Ref: Chapter Thirty, *Gyōji,* paragraph 264.

dharmatā (Dharma-nature). Represented by *hosshō,* "Dharma-nature." *Dharma:* law, reality (see Glossary of Sanskrit Terms, Volume I). *Tā:* (suffix) -nature. Ref: Chapter Twenty-three, *Gyōbutsu-yuigi,* paragraph 99.

icchantika (one who pursues desires to the end). Represented phonetically and by *danzenkon,* "one who cuts off good roots," or by *shin-fugusoku,* "one who does not possess belief." [MW] *Icchā:* wish, desire, inclination. *Antika:* reaching to the end, until, reaching to, lasting to. Ref: Chapter Twenty-eight, *Butsu-kōjō-no-ji,* paragraph 63; Chapter Thirty-seven, *Shinjin-gakudō,* paragraph 143; Chapter Eighty-six (Vol. IV), *Shukke-kudoku,* paragraph 117; Chapter Eighty-eight (Vol. IV), *Kie-sanbō,* paragraph 181.

jarāmaraṇa (aging and death; twelfth of the twelve links in the chain of dependent origination). Represented by *roshi,* "aging and death." [MW] *Jarā:* old age. *Maraṇa:* the act of dying, death. Ref: Chapter Twenty-four, *Bukkyō,* paragraph 163; *Lotus Sutra,* chapter 7.

jāti (birth; eleventh in the twelvefold chain of dependent origination). Represented by sho, "life, birth." [MW] Birth, production; rebirth; the form of existence (as man, animal, etc.) fixed by birth. Ref: Chapter Twenty-four, *Bukkyō,* paragraph 163; *Lotus Sutra,* chapter 7.

karma-dāna (title of supervisor of monks in training). Represented by *inō* and by *dōsu,* "hall chief." [MW] *Karma:* [in compounds for *karman*] business; occupation; work, labor, activity (see Volume I, Glossary of Sanskrit Terms). *Dāna:* giving; communicating, imparting (see Volume I, Glossary of Sanskrit Terms). Ref: Chapter Thirty-five, *Hakujushi,* paragraph 101.

khakkhara (staff). Represented by *shakujō,* "tin and staff." [MW] A beggar's staff. Ref: Chapter Thirty, *Gyōji,* paragraph 136.

kuśala-mūla (roots of good). Represented by *zenkon,* "good roots." [MW] *Kuśala:* right, proper, suitable, good; fit for, competent, able, skillful; welfare, well-being, prosperous condition, happiness; benevolence; virtue. *Mūla* [q.v.]: root. Ref: Chapter Twenty-four, *Bukkyō,* paragraph 173.

lakṣaṇa (good signs, distinguishing features). Represented by *sōgō,* "pleasing features." [MW] Indicating, expressing indirectly; a mark, sign, symbol, token, characteristic, attribute, quality; a lucky mark, favorable sign; accurate description, definition, illustration; a designation, appellation, name. Ref: Chapter Thirty-two, *Juki,* paragraph 45.

mahābhūta (great element). Represented by *dai,* "great." [MW] A great creature or being; a great element (of which five are reckoned, viz. ether, air, fire, water, earth). Ref: Chapter Twenty-five, *Jinzū,* paragraph 198.

muhūrta (moment). Represented by *shuyu,* "moment, instant." [MW] A moment, instant, any short space of time; a particular division of time, the thirtieth part of a day, a period of forty-eight minutes. Ref: Chapter Forty, *Gabyō,* paragraph 222.

nāmarūpa (name and form; fourth in the twelvefold chain of dependent origination) Represented by *myōshiki,* "name and form." [MW] Name and form; = individual being. *Nāman:* a characteristic mark or sign, form, nature, kind, manner; name, appellation. *Rūpa* [q.v.]: any outward appearance or phenomenon or color (often plural), form, shape, figure. Ref: Chapter Twenty-four, *Bukkyō,* paragraph 163; *Lotus Sutra,* chapter 7.

pañca-bālani (five powers). Represented by *goriki,* "five powers." [MW] *Pañca:* five. *Bala:* power, strength, might, vigor, force. Ref: Chapter Forty, *Gabyō,* paragraph 219; Chapter Seventy-three (Vol. IV), *Sanjūshichi-bon-bodai-bunpō,* paragraph 31.

puruṣa-damya-sārathi ("Controller of Human Beings" [an epithet of the Buddha]). Represented by *chōgo-jōbu,* "Controller of Humans, Trainer of Humans." [MW] *Puruṣa:* a man, male, human being. *Damya:* tamable; a young bullock that has to be tamed. *Sārathi:* a charioteer, driver of a car, coachman; any leader or guide. *Damya-sārathi:* "guide of those who have to be restrained," name of a buddha. Ref: Chapter Twenty-six, *Daigo,* paragraph 217; Chapter Eighty-five (Vol. IV), *Shime;* Chapter Eighty-seven (Vol. IV), *Kuyō-shōbutsu.*

Pūrvavideha (eastern continent). [MW] The country of the eastern Videhas (with Buddhists, one of the four continents). *Pūrva:* eastern. *Videha:* bodiless, incorporeal; deceased, dead; name of a country (= the modern Tirhut). Ref: Chapter Twenty-three, G*yōbutsu-yuigi,* paragraph 107.

rākṣasa (evil demon). Represented phonetically. [MW] A *rakshasa* or demon in general; an evil or malignant demon. Ref: Chapter Thirty, *Gyōji,* paragraph 220.

ṣaḍ-āyatana (the six senses; fifth in the twelvefold chain of dependent origination). Represented by *rokunyu,* "six entrances." [MW] *Ṣaḍ:* six. *Āyatana:* [q.v.]: seat, abode; senses. Ref: Chapter Twenty-four, *Bukkyō,* paragraph 163; *Lotus Sutra,* chapter 7.

saindhava (product of the Indus Valley). Represented phonetically. [MW] Belonging to or produced in or coming from the Indus or Sindh; a horse (particularly one bred in Sindh); name of a kind of rock salt (found in Sindh). Ref: Chapter Twenty-eight, *Butsu-kōjō-no-ji,* paragraph 63; Chapter Eighty-one (Vol. IV), *Ō-saku-sendaba.*

saṃbhogakāya (enjoyment body). Represented by *hōjin,* "resultant body," "reward body." [MW] *Saṃ:* (in compounds for *sam*) a prefix expressing conjunction, union, thoroughness, intensity, completeness. *Bhoga:* enjoyment, eating, feeding on; use, application; fruition; sexual enjoyment; experiencing, feeling, perception (of pleasure or pain); profit, utility, advantage, pleasure, delight; any object of enjoyment (as food, a festival etc.); possession, property, wealth, revenue. *Kāya:* body. Ref: Chapter Twenty-three, *Gyōbutsu-yuigi,* paragraph 99.

sapta-bodhyaṅgāni (seven branches of the state of truth), Represented by *shichi-tō-kaushi,* "seven branches of the balanced truth," or by *shichi-kakubun,* "seven divisions of the state of truth." [MW] *Sapta:* seven. *Bodhyaṅga:* a requisite for attaining perfect knowledge (seven in number). *Bodhi:* perfect knowledge or wisdom (see Volume I, Glossary of Sanskrit Terms). *Aṅga:* division (see Volume I, Glossary of Sanskrit Terms). Ref: Chapter Forty, *Gabyō,* paragraph 219; Chapter Seventy-three (Vol. IV), *Sanjūshichi-bon-bodai-bunpō,* paragraph 37.

sarvajñā (all-knowing, omniscient). Represented by *issai-chi.* [MW] All-knowing, omniscient. Ref: Chapter Twenty-five, *Jinzū,* paragraph 198.

śāśvata-dṛṣṭi ("eternity view," idealism). Represented by *jōken,* "eternity view." [MW] *Śāśvata:* eternal, constant, perpetual, all. *Dṛṣṭi:* view (see Volume I, Glossary of Sanskrit Terms, *pañca dṛṣṭayah*). Ref: Chapter Twenty-five, *Jinzū;* Chapter Eighty-nine (Vol. IV), *Shinjin-inga.*

siddhaṃ (accomplishment, fulfillment, realization). Represented phonetically. [MW] *Siddha:* accomplished, fulfilled, effected, gained, acquired; one who has attained the highest object, thoroughly skilled or versed in; perfected; healed, cured; admitted to be true or right, established, settled. Ref: Chapter Twenty-four, *Bukkyō,* paragraph 168.

Sukhāvatī-*kṣetra* (name of the realm of Amitābha Buddha) Represented by *jōdo,* "Pure Land." [MW] Sukhāvatī: name of the paradise or heaven of Amitābha (situated in the western sky). *Kṣetra:* land, place, region (see Volume I, Glossary of Sanskrit Terms). Ref: Chapter Twenty-three, *Gyōbutsu-yuigi,* paragraph 122.

tṛṣṇā (desire, love; eighth in the twelvefold chain of dependent origination). Represented by *ai,* "love." [MW] Thirst; desire, avidity. Ref: Chapter Twenty-four, *Bukkyō,* paragraph 163; *Lotus Sutra,* chapter 7.

uccheda-dṛṣṭi ("cutting-off view," nihilism, materialism). Represented by *danken,* "cutting-off view." [MW] *Uccheda:* cutting off or out; extirpation, destruction, cutting short, putting an end to; excision. *Dṛṣṭi:* view (see Volume I, Glossary of Sanskrit Terms, *pañca dṛṣṭayah*). Ref: Chapter Twenty-five, *Jinzū;* Chapter Eighty-nine (Vol. IV), *Shinjin-inga.*

upādāna (taking, clinging to existence; ninth in the twelvefold chain of dependent origination). Represented by *shu,* "taking, attachment." [MW] The act of taking for one's self, appropriating to one's self; (with Buddhists) grasping at or clinging to existence. Ref: Chapter Twenty-four, *Bukkyō,* paragraph 163; *Lotus Sutra,* chapter 7.

utpala (blue lotus). Represented phonetically. [MW] The blossom of the blue lotus (*Nympaea Caerulea*); any water lily; any flower. Ref: Chapter Twelve (Vol. I), *Kesa-kudoku,* paragraph 90; Chapter Forty-three (Vol. III), *Kūge.*

Uttarakuru (northern continent). [MW] One of the nine [or four] divisions of the world (the country of the northern Kurus, situated in the north of India, and described as

the country of eternal beatitude). *Uttara:* upper, higher, superior; northern (because the northern part of India is high). *Kuru:* name of a people of India and of their country (the Uttarakuravaḥ are the northern Kurus, the most northerly of the four Mahādvīpas or principal divisions of the known world; probably a country beyond the most northern range of the Himalayas, often described as a country of everlasting happiness, and considered by some to be the ancient home of the Āryan race). Ref: Chapter Twenty-three, *Gyōbutsu-yuigi,* paragraph 107; Chapter Thirty-seven, *Shinjin-gakudō,* paragraph 148.

vidyā-caraṇa-sampanna ("perfect in knowledge and action"; an epithet of the Buddha). Represented by *myōgyōsoku,* "sufficiency in clarity and conduct." [MW] Perfect in knowledge and of good moral conduct. *Vidyā:* knowledge (see Volume I, Glossary of Sanskrit Terms, *tisro vidyāh*). *Caraṇa:* a foot; going round or about, motion, course; acting, dealing, managing, (liturgical) performance, observance; behavior, conduct of life; good or moral conduct. *Sampanna:* fallen or turned out well, accomplished, effected, perfect, excellent (at the end of a compound or with locative = "perfectly acquainted or conversant with"). Ref: Chapter Twenty-three, *Gyōbutsu-yuigi,* paragraph 101.

vimokṣa (liberation). Represented by *gedatsu.* [MW] The being loosened or undone; release, deliverance from; liberation of the soul, i.e., final emancipation (sometimes eight, sometimes three kinds are enumerated); letting loose, setting at liberty (a thief); giving up; letting flow, shedding (of tears). Ref: Chapter Thirty, *Gyōji,* paragraph 124.

vyañjana (signs). Represented by *sō,* "manifestation," or by *sōgō,* "pleasing features." [MW] Manifesting, indicating; a figurative expression; decoration, ornament; manifestation, indication; allusion, suggestion; a mark, badge, spot, sign, token. Ref: Chapter Thirty-two, *Juki,* paragraph 45.

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I . Main Chinese Sources Quoted by Master Dōgen in the *Shōbōgenzō*

A. Sutras

Attempts at English translations of sutra titles are provisional, and provided only for reference.

Agonkyō (Āgama sutras). In Chinese translation, there are four:

Jōagongyō (*Long Āgama Sutra;* Pāli *Dīgha-nikāya*)

Chūagongyō (*Middle Āgama Sutra;* Skt. *Madhyamāgama;* Pāli *Majjhima-nikāya*)

Zōagongyō (*Miscellaneous Āgama Sutra;* Skt. *Saṃyuktāgama;* Pāli *Samyutta-nikāya*)

Zōitsuagongyō (*Āgama Sutras Increased by One;* Skt. *Ekottarāgama;* Pāli *Aṅguttara-nikāya*)

These are supplemented by the *Shōagongyō* (*Small Āgama Sutras;* Skt. *Kṣudrakāgama;* Pāli *Khuddaka-nikāya*), a collection of all the Āgamas beside the four Āgamas. In the Pāli canon, the *Khuddaka-nikāya* is the fifth of the five Nikāyas and comprises fifteen short books.

Aikuōkyō (*Aśoka Sutra*)

Butsuhongyōjikkyō (*Sutra of Collected Past Deeds of the Buddha*)

Daibontenōmonbutsuketsugikyō (*Sutra of Questions and Answers between Mahābrahman and the Buddha*)

Daihannyagyō (*Great Prajñā Sutra*), short for *Daihannyaharamittakyō* (*Sutra of the Great Prajñāpāramitā;* Skt. *Mahāprajñāpāramitā-sūtra*)

Daihatsunehangyō (*Sutra of the Great Demise;* Skt. *Mahāparinirvāṇa-sūtra*)

Daihōkōhōkyōgyō (*Mahāvaipulya Treasure Chest Sutra*)

Daihōshakkyō (*Great Treasure Accumulation Sutra;* Skt. *Mahāratnakūṭa-sūtra*)

Daijōhonshōshinchikankyō (*Mahayana Sutra of Reflection on the Mental State in Past Lives*)

Daishūkyō (*Great Collection Sutra;* Skt. *Mahāsaṃnipāta-sūtra*)

Engakukyō (*Sutra of Round Realization*)

Fuyōkyō (S*utra of Diffusion of Shining Artlessness;* Skt. *Lalitavistara-sūtra*)

Higekyō (*Flower of Compassion Sutra;* Skt. *Karuṇāpuṇḍarīka-sūtra*)

Hokkekyō (*Lotus Sutra, Sutra of the Flower of Dharma*), short for *Myōhōrengekyō* (*Sutra of the Lotus Flower of the Wonderful Dharma;* Skt. *Saddharmapuṇḍarīka-sūtra*)

Hokkukyō (*Sutra of Dharma Phrases;* Pāli *Dhammapada*)

Honjōgyō (*Past Lives Sutra;* Skt. *Jātaka*)

Juokyō (*Ten Kings Sutra*)

Kanfugenbosatsugyōbōkyō (*Sutra of Reflection on the Practice of Dharma by Bodhisattva Universal Virtue*)

Kegongyō (*Garland Sutra;* Skt. *Avataṃsaka-sūtra*)

Kengukyō (*Sutra of the Wise and the Foolish*)

Keukōryōkudokukyō (*Sutra of Comparison of the Merits of Rare Occurrences*)

Kongōkyō (*Diamond Sutra*), short for *Kongōhannyaharamitsukyō* (*Sutra of the Diamond Prajñāpāramitā;* Skt. *Vajracchedikāprajñāpāramitā-sūtra*)

Konkōmyōkyō (*Golden Light Sutra*), short for *Konkōmyōsaishōkyō* (*Golden Light Sutra of the Supreme King;* Skt. *Suvarṇaprabhāsottamarāja-sūtra*)

Mirokujōshōkyō (*Sutra of Maitreya's Ascent and Birth in Tuṣita Heaven*)

Mizouinnenkyō (*Sutra of Unprecedented Episodes*)

Ninnōgyō (*Benevolent King Sutra*), short for *Ninnōhannyaharamitsugyō* (*Prajñāpāramitā Sutra of the Benevolent King*)

Senjūhyakuenkyō (*Sutra of a Hundred Collected Stories*)

Shakubukurakangyō (*Sutra of the Defeat of the Arhat*)

Shobutsuyōshūkyō (*Sutra of the Collected Essentials of the Buddhas*)

Shugyōhongikyō (*Sutra of Past Occurrences of Practice*)

Shuryōgonkyō (*Śūraṃgama Sutra;* Skt. *Śūraṃgamasamādhinirdeśa-sūtra*)

Yōrakuhongikyō (*Sutra of Past Deeds as a String of Pearls*)

Yuimagyō (*Vimalakīrti Sutra;* Skt. *Vimalakīrtinirdeśa-sūtra*)

Zuiōhongikyō (*Sutra of Auspicious Past Occurrences*)

B. Precepts

Bonmōkyō (*Pure Net Sutra*)

Daibikusanzenyuigikyō (*Sutra of Three Thousand Dignified Forms for Ordained Monks*)

Jūjuritsu (*Precepts in Ten Parts*), a sixty-one–fascicle translation of the Vinaya of the Sarvāstivādin school

Konponsetsuissaiubuhyakuichikatsuma (*One Hundred and One Customs of the Mūlasarvāstivādin School*)

Makasōgiritsu (*Precepts for the Great Sangha*), a forty-fascicle translation of the Vinaya of the Mahāsaṃghika school of Hinayana Buddhism

Shibunritsu (*Precepts in Four Divisions*), a sixty-fascicle translation of the Vinaya of the Dharmagupta school

Zen'enshingi (*Pure Criteria for Zen Monasteries*)

C. Commentaries

Bosatsuchijikyō (*Sutra of Maintaining the Bodhisattva State*)

Daibibasharon (Skt. *Abhidharmamahāvibhāṣā-śāstra*)

Daichidoron (*Commentary on the Accomplishment which is Great Wisdom;* Skt. *Mahā-prajñāpāramitopadeśa*)

Daijōgishō (*Writings on the Mahayana Teachings*)

Hokkezanmaisengi (*A Humble Expression of the Form of the Samādhi of the Flower of Dharma*)

Kusharon (Skt. *Abhidharmakośa-śāstra*)

Makashikan (*Great Quietness and Reflection*), a record of the lectures of Master Tendai Chigi, founder of the Tendai sect

Makashikanhogyōdenguketsu (*Extensive Decisions Transmitted in Support of Great Quietness and Reflection*), a Chinese commentary on the *Makashikan* by Master Keikei Tannen

D. General Chinese Buddhist Records

Daitōsaiikiki (*Great Tang Records of Western Lands*)

Gotōroku (*Five Records of the Torch*), five independent but complementary collections compiled during the Song era (960–1279). They are represented in summary form in the *Gotōegen* (*Collection of the Fundamentals of the Five Torches*). They are:
Kataifutōroku (*Katai Era Record of the Universal Torch*)
Keitokudentōroku (*Keitoku Era Record of the Transmission of the Torch*)
Rentōeyō (*Collection of Essentials for Continuation of the Torch*)
Tenshōkotōroku (*Tensho Era Record of the Widely Extending Torch*)
Zokutōroku (*Supplementary Record of the Torch*)

Hekiganroku (*Blue Cliff Record*)

Hōonjurin (*A Forest of Pearls in the Garden of Dharma*), a kind of Buddhist encyclopedia in one hundred volumes

Kaigenshakkyōroku (*Kaigen Era Records of Śākyamuni's Teaching*)

Kosonshukugoroku (*Record of the Words of the Venerable Patriarchs of the Past*)

Rinkanroku (*Forest Record*), short for *Sekimonrinkanroku* (*Sekimon's Forest Record*)

Sōkōsōden (*Biographies of Noble Monks of the Song Era*)

Zenmonshososhigeju (*Verses and Eulogies of Ancestral Masters of the Zen Lineages*)

Zenrinhōkun (*Treasure Instruction from the Zen Forest*)

Zenshūjukorenjutsūshū (*Complete String-of-Pearls Collection of Eulogies to Past Masters of the Zen Sect*)

Zokudentōroku (*Continuation of the Record of the Transmission of the Torch*), published in China in 1635 as a sequel to the *Keitokudentōroku*

Zokukankosonshukugoyo (*Summarized Collection of the Words of the Venerable Patriarchs of the Past*)

E. Records of and Independent Works by Chinese Masters

Basodōitsuzenjigoroku (*Record of the Words of Zen Master Baso Dōitsu*)

Bukkagekisetsuroku (*Record of Bukka's Attacks on Knotty Problems*); Bukka is an alias of Master Setchō Jūken

Chōreishutakuzenjigoroku (Record of the Words of Zen Master Chōrei Shutaku)

Daiefugakuzenjishūmonbuko (*War Chest of the School of Zen Master Daie Fugaku* [*Daie Sōkō*])

Daiegoroku (*Record of the Words of Daie Sōkō*)

Daiezenjitōmei (*Inscriptions on the Stupa of Zen Master Daie Sōkō*)

Engozenjigoroku (*Record of the Words of Zen Master Engo Kokugon*)

Jōshūroku (*Records of Jōshū Jūshin*)

Jōsoseiryōroku (*Records of Patriarch Jō of Seiryō*)

Jūgendan (*Discussion of the Ten Kinds of Profundity*), by Master Dōan Josatsu

Hōezenjigoroku (*Record of the Words of Zen Master Yōgi Hōe*)

Hōkyōzanmai (*Samādhi, the State of a Jewel Mirror*), by Master Tōzan Ryōkai

Hōneininyūzenjigoroku (*Record of the Words of Zen Master Hōnei Ninyu*)

Hyakujōroku (*Record of Hyakujō Ekai*)

Kidōshū (*Kidō Collection*), a collection of the words of Master Tanka Shijun, compiled by Rinsen Jurin

Kōkezenjigoroku (*Record of the Words of Zen Master Kōke Sonshō*)

Kosonshukugoroku (*Records of the Words of the Venerable Patriarchs of the Past*)

Nyojōoshōgoroku (*Record of the Words of Master Tendō Nyojō*)

Ōandongezenjigoroku (*Record of the Words of Zen Master Ōan Donge*)

Rinzaizenjigoroku (*Record of the Words of Zen Master Rinzai Gigen*)

Rokusodaishihōbōdankyō (*Platform Sutra of the Sixth Patriarch's Dharma Treasure*), attributed to Master Daikan Enō

Sandōkai (*Experiencing the State*), by Master Sekitō Kisen

Sekitōsōan-no-uta (*Songs from Sekitō's Thatched Hut*), by Master Sekitō Kisen

Setchōmyōkakuzenjigoroku (*Record of the Words of Zen Master Setchō Myōkaku* [*Setchō Jūken*])

Shinjinmei (*Inscription on Believing Mind*), by Master Kanchi Sōsan

Shōdōka (*Song of Experiencing the Truth*), by Master Yōka Genkaku

Sōtairoku (*Record of Answers to an Emperor*), by Master Busshō Tokkō

Tōzangoroku (*Record of the Words of Tōzan Ryōkai*)

Unmongoroku (*Broad Record of Unmon Bun'en*)

Wanshijuko (*Wanshi's Eulogies to Past Masters*), also known as the *Shoyoroku (Relaxation Record*)

Wanshikoroku (Broad Record of Wanshi Shōgaku)

Wanshizenjigoroku (*Record of the Words of Wanshi Shōgaku*)

Yafudōsenkongōkyō (*Yafu Dōsen's Diamond Sutra*)

F. Chinese Non-Buddhist and Secular Works

Confucianist:

Kōkyō (*Book of Filial Piety*)
Rongo (*Discourses of Confucius*)

Daoist:

Bunshi, from the Chinese *Wenzi,* the name of the author to whom the text is ascribed
Inzui (*Rhymes of Good Fortune*)
Kanshi, from the Chinese *Guanzi,* the name of the supposed author
Rikutō (*Six Strategies*)
Sangoryakuki (*History of the Three Elements and Five Elements*)
Shishi, from the Chinese *Shizi,* the name of the supposed author
Sōji, from the Chinese *Zhangzi,* the name of a disciple of Laozi (the ancient Chinese philosopher regarded as the founder of Daoism)

Miscellaneous:

Jibutsugenki (*Record of the Origin of Things*)
Jiruisenshū (*Collection of Matters and Examples*)
Jōkanseiyō (*Jōkan Era Treatise on the Essence of Government*)
Meihōki (*Chronicles of the Underworld*)
Taiheikōki (*Widely Extending Record of the Taihei Era*)

II. Other Works by Master Dōgen

Eiheikōroku (*Broad Record of Eihei*)

Eiheishingi (*Pure Criteria of Eihei*), including: *Bendōhō* (*Methods of Pursuing the Truth*), *Fushukuhanhō* (*The Method of Taking Meals*), *Tenzokyōkun* (*Instructions for the Cook*), etc.

Fukanzazengi (*Universal Guide to the Standard Method of Zazen*)

Gakudōyōjinshū (*Collection of Concerns in Learning the Truth*)

Hōgyōki (*Hōgyō Era Record*)

Shinji-shōbōgenzō (*Right Dharma-eye Treasury, in Original Chinese Characters*)

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BDK English Tripiṭaka
(First Series)

Abbreviations

Ch.: Chinese
Skt.: Sanskrit
Jp.: Japanese
Eng.: Published title

Title		Taishō No.
Ch.	Changahanjing (長阿含經)	1
Skt.	Dīrghāgama	
Ch.	Zhongahanjing (中阿含經)	26
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Ch.	Dachengbenshengxindiguanjing (大乘本生心地觀經)	159
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Ch.	Zabaocangjing (雜寶藏經)	203
Eng.	*The Storehouse of Sundry Valuables* (1994)	
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Eng.	*The Scriptural Text: Verses of the Doctrine, with Parables* (1999)	
Ch.	Xiaopinbanruoboluomijing (小品般若波羅蜜經)	227
Skt.	Aṣṭasāhasrikā-prajñāpāramitā-sūtra	
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Eng.	*The Lotus Sutra* (Revised Second Edition, 2007)	
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Ch.	Wuliangshoujing (無量壽經)	360
Skt.	Sukhāvatīvyūha	
Eng.	*The Larger Sutra on Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	
Ch.	Guanwuliangshoufojing (觀無量壽佛經)	365
Skt.	Amitāyurdhyāna-sūtra	
Eng.	*The Sutra on Contemplation of Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	
Ch.	Amituojing (阿彌陀經)	366
Skt.	Sukhāvatīvyūha	
Eng.	*The Smaller Sutra on Amitāyus* (in *The Three Pure Land Sutras,* Revised Second Edition, 2003)	
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Eng.	*The Pratyutpanna Samādhi Sutra* (1998)	

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Ch.	Weimojiesuoshuojing (維摩詰所說經)	475
Skt.	Vimalakīrtinirdeśa-sūtra	
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Eng.	*The Śūraṅgama Samādhi Sutra* (1998)	
Ch.	Jinguangmingzuishengwangjing (金光明最勝王經)	665
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Ch.	Dafangguangyuanjuexiuduoluoliaoyijing (大方廣圓覺修多羅了義經)	842
Eng.	*The Sutra of Perfect Enlightenment* (in *Apocryphal Scriptures,* 2005)	

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Skt.	Mahāvairocanābhisambodhivikurvitādhiṣṭhānavaipulyasūtrendra-rājanāmadharmaparyāya	
Eng.	*The Vairocanābhisaṃbodhi Sutra* (2005)	
Ch.	Jinggangdingyiqierulaizhenshishedachengxianzhengdajiao-wangjing (金剛頂一切如來眞實攝大乘現證大教王經)	865
Skt.	Sarvatathāgatatattvasaṃgrahamahāyānābhisamayamahākalparāja	
Eng.	*The Adamantine Pinnacle Sutra* (in *Two Esoteric Sutras,* 2001)	
Ch.	Suxidijieluojing (蘇悉地羯囉經)	893
Skt.	Susiddhikaramahātantrasādhanopāyika-paṭala	
Eng.	*The Susiddhikara Sutra* (in *Two Esoteric Sutras,* 2001)	
Ch.	Modengqiejing (摩登伽經)	1300
Skt.	Mātaṅgī-sūtra (?)	
Ch.	Mohesengqilü (摩訶僧祇律)	1425
Skt.	Mahāsāṃghika-vinaya (?)	
Ch.	Sifenlü (四分律)	1428
Skt.	Dharmaguptaka-vinaya (?)	
Ch.	Shanjianlüpiposha (善見律毘婆沙)	1462
Pāli	Samantapāsādikā	
Ch.	Fanwangjing (梵網經)	1484
Skt.	Brahmajāla-sūtra (?)	
Ch.	Youposaijiejing (優婆塞戒經)	1488
Skt.	Upāsakaśīla-sūtra (?)	
Eng.	*The Sutra on Upāsaka Precepts* (1994)	
Ch.	Miaofalianhuajingyoubotishe (妙法蓮華經憂波提舍)	1519
Skt.	Saddharmapuṇḍarīka-upadeśa	
Ch.	Shih-chu-pi-p'o-sha-lun (十住毘婆沙論)	1521
Skt.	Daśabhūmika-vibhāṣā (?)	
Ch.	Fodijinglun (佛地經論)	1530
Skt.	Buddhabhūmisūtra-śāstra (?)	
Eng.	*The Interpretation of the Buddha Land* (2002)	
Ch.	Apidamojushelun (阿毘達磨俱舍論)	1558
Skt.	Abhidharmakośa-bhāṣya	

Title		Taishō No.
Ch.	Zhonglun (中論)	1564
Skt.	Madhyamaka-śāstra	
Ch.	Yüqieshidilun (瑜伽師地論)	1579
Skt.	Yogācārabhūmi	
Ch.	Chengweishilun (成唯識論)	1585
Eng.	*Demonstration of Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	
Ch.	Weishisanshilunsong (唯識三十論頌)	1586
Skt.	Triṃśikā	
Eng.	*The Thirty Verses on Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	
Ch.	Weishihershilun (唯識二十論)	1590
Skt.	Viṃśatikā	
Eng.	*The Treatise in Twenty Verses on Consciousness Only* (in *Three Texts on Consciousness Only,* 1999)	
Ch.	Shedachenglun (攝大乘論)	1593
Skt.	Mahāyānasaṃgraha	
Eng.	*The Summary of the Great Vehicle* (Revised Second Edition, 2003)	
Ch.	Bianzhongbianlun (辯中邊論)	1600
Skt.	Madhyāntavibhāga	
Ch.	Dachengzhuangyanjinglun (大乘莊嚴經論)	1604
Skt.	Mahāyānasūtrālaṃkāra	
Ch.	Dachengchengyelun (大乘成業論)	1609
Skt.	Karmasiddhiprakaraṇa	
Ch.	Jiujingyichengbaoxinglun (究竟一乘寶性論)	1611
Skt.	Ratnagotravibhāgamahāyānottaratantra-śāstra	
Ch.	Yinmingruzhenglilun (因明入正理論)	1630
Skt.	Nyāyapraveśa	
Ch.	Dachengjipusaxuelun (大乘集菩薩學論)	1636
Skt.	Śikṣāsamuccaya	
Ch.	Jingangzhenlun (金剛針論)	1642
Skt.	Vajrasūcī	
Ch.	Zhangsuozhilun (彰所知論)	1645
Eng.	*The Treatise on the Elucidation of the Knowable* (2004)	

Title		Taishō No.
Ch.	Putixingjing (菩提行經)	1662
Skt.	Bodhicaryāvatāra	
Ch.	Jingangdingyuqiezhongfaanouduoluosanmiaosanputixinlun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論)	1665
Ch.	Dachengqixinlun (大乘起信論)	1666
Skt.	Mahāyānaśraddhotpāda-śāstra (?)	
Eng.	*The Awakening of Faith* (2005)	
Ch.	Naxianbiqiujing (那先比丘經)	1670
Pāli	Milindapañhā	
Ch.	Shimoheyanlun (釋摩訶衍論)	1688
Ch.	Banruoboluomiduoxinjingyuzan (般若波羅蜜多心經幽賛)	1710
Eng.	*A Comprehensive Commentary on the Heart Sutra* (*Prajñāpāramitā-hṛdaya-sūtra*) (2001)	
Ch.	Miaofalianhuajingxuanyi (妙法蓮華經玄義)	1716
Ch.	Guanwuliangshoufojingshu (觀無量壽佛經疏)	1753
Ch.	Sanlunxuanyi (三論玄義)	1852
Ch.	Dachengxuanlun (大乘玄論)	1853
Ch.	Zhaolun (肇論)	1858
Ch.	Huayanyichengjiaoyifenqizhang (華嚴一乘教義分齊章)	1866
Ch.	Yuanrenlun (原人論)	1886
Ch.	Mohezhiguan (摩訶止觀)	1911
Ch.	Xiuxizhiguanzuochanfayao (修習止觀坐禪法要)	1915
Ch.	Tiantaisijiaoyi (天台四教儀)	1931
Ch.	Guoqingbailu (國清百録)	1934
Ch.	Zhenzhoulinjihuizhaochanshiwulu (鎭州臨濟慧照禪師語録)	1985
Eng.	*The Recorded Sayings of Linji* (in *Three Chan Classics,* 1999)	
Ch.	Foguoyuanwuchanshibiyanlu (佛果圜悟禪師碧巖録)	2003
Eng.	*The Blue Cliff Record* (1998)	
Ch.	Wumenguan (無門關)	2005
Eng.	*Wumen's Gate* (in *Three Chan Classics,* 1999)	

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Ch.	Liuzudashifabaotanjing (六祖大師法寶壇經)	2008
Eng.	*The Platform Sutra of the Sixth Patriarch* (2000)	
Ch.	Xinxinming (信心銘)	2010
Eng.	*The Faith-Mind Maxim* (in *Three Chan Classics,* 1999)	
Ch.	Huangboshanduanjichanshichuanxinfayao (黃檗山斷際禪師傳心法要)	2012A
Eng.	*Essentials of the Transmission of Mind* (in *Zen Texts,* 2005)	
Ch.	Yongjiazhengdaoge (永嘉證道歌)	2014
Ch.	Chixiubaizhangqinggui (勅修百丈清規)	2025
Eng.	*The Baizhang Zen Monastic Regulations* (2007)	
Ch.	Yibuzonglunlun (異部宗輪論)	2031
Skt.	Samayabhedoparacanacakra	
Eng.	*The Cycle of the Formation of the Schismatic Doctrines* (2004)	
Ch.	Ayuwangjing (阿育王經)	2043
Skt.	Aśokāvadāna	
Eng.	*The Biographical Scripture of King Aśoka* (1993)	
Ch.	Mamingpusachuan (馬鳴菩薩傳)	2046
Eng.	*The Life of Aśvaghoṣa Bodhisattva* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Longshupusachuan (龍樹菩薩傳)	2047
Eng.	*The Life of Nāgārjuna Bodhisattva* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Posoupandoufashichuan (婆藪槃豆法師傳)	2049
Eng.	*Biography of Dharma Master Vasubandhu* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Datangdaciensisancangfashichuan (大唐大慈恩寺三藏法師傳)	2053
Eng.	*A Biography of the Tripiṭaka Master of the Great Ci'en Monastery of the Great Tang Dynasty* (1995)	
Ch.	Gaosengchuan (高僧傳)	2059
Ch.	Biqiunichuan (比丘尼傳)	2063
Eng.	*Biographies of Buddhist Nuns* (in *Lives of Great Monks and Nuns,* 2002)	

Title		Taishō No.
Ch.	Gaosengfaxianchuan (高僧法顯傳)	2085
Eng.	*The Journey of the Eminent Monk Faxian* (in *Lives of Great Monks and Nuns,* 2002)	
Ch.	Datangxiyuji (大唐西域記)	2087
Eng.	*The Great Tang Dynasty Record of the Western Regions* (1996)	
Ch.	Youfangjichao: Tangdaheshangdongzhengchuan (遊方記抄: 唐大和上東征傳)	2089-(7)
Ch.	Hongmingji (弘明集)	2102
Ch.	Fayuanzhulin (法苑珠林)	2122
Ch.	Nanhaijiguineifachuan (南海寄歸内法傳)	2125
Eng.	*Buddhist Monastic Traditions of Southern Asia* (2000)	
Ch.	Fanyuzaming (梵語雑名)	2135
Jp.	Shōmangyōgisho (勝鬘經義疏)	2185
Jp.	Yuimakyōgisho (維摩經義疏)	2186
Jp.	Hokkegisho (法華義疏)	2187
Jp.	Hannyashingyōhiken (般若心經秘鍵)	2203
Jp.	Daijōhossōkenjinshō (大乘法相研神章)	2309
Jp.	Kan-jin-kaku-mu-shō (觀心覺夢鈔)	2312
Jp.	Risshūkōyō (律宗綱要)	2348
Eng.	*The Essentials of the Vinaya Tradition* (1995)	
Jp.	Tendaihokkeshūgishū (天台法華宗義集)	2366
Eng.	*The Collected Teachings of the Tendai Lotus School* (1995)	
Jp.	Kenkairon (顯戒論)	2376
Jp.	Sangegakushōshiki (山家學生式)	2377
Jp.	Hizōhōyaku (秘藏寶鑰)	2426
Eng.	*The Precious Key to the Secret Treasury* (in *Shingon Texts*, 2004)	
Jp.	Benkenmitsunikyōron (辨顯密二教論)	2427
Eng.	*On the Differences between the Exoteric and Esoteric Teachings* (in *Shingon Texts*, 2004)	

Title		**Taishō No.**
Jp.	Sokushinjōbutsugi (即身成佛義)	2428
Eng.	*The Meaning of Becoming a Buddha in This Very Body* (in *Shingon Texts*, 2004)	
Jp.	Shōjijissōgi (聲字實相義)	2429
Eng.	*The Meanings of Sound, Sign, and Reality* (in *Shingon Texts*, 2004)	
Jp.	Unjigi (吽字義)	2430
Eng.	*The Meanings of the Word Hūṃ* (in *Shingon Texts*, 2004)	
Jp.	Gorinkujimyōhimitsushaku (五輪九字明秘密釋)	2514
Eng.	*The Illuminating Secret Commentary on the Five Cakras and the Nine Syllables* (in *Shingon Texts*, 2004)	
Jp.	Mitsugoninhotsurosangemon (密嚴院發露懺悔文)	2527
Eng.	*The Mitsugonin Confession* (in *Shingon Texts,* 2004)	
Jp.	Kōzengokokuron (興禪護國論)	2543
Eng.	*A Treatise on Letting Zen Flourish to Protect the State* (in *Zen Texts,* 2005)	
Jp.	Fukanzazengi (普勧坐禪儀)	2580
Eng.	*A Universal Recommendation for True Zazen* (in *Zen Texts,* 2005)	
Jp.	Shōbōgenzō (正法眼藏)	2582
Eng.	*Shōbōgenzō: The True Dharma-eye Treasury* (Volume I, 2007) *Shōbōgenzō: The True Dharma-eye Treasury* (Volume II, 2008)	
Jp.	Zazenyōjinki (坐禪用心記)	2586
Eng.	*Advice on the Practice of Zazen* (in *Zen Texts,* 2005)	
Jp.	Senchakuhongannenbutsushū (選擇本願念佛集)	2608
Eng.	*Senchaku Hongan Nembutsu Shū: A Collection of Passages on the Nembutsu Chosen in the Original Vow* (1997)	
Jp.	Kenjōdoshinjitsukyōgyōshōmonrui (顯淨土眞實教行証文類)	2646
Eng.	*Kyōgyōshinshō: On Teaching, Practice, Faith, and Enlightenment* (2003)	
Jp.	Tannishō (歎異抄)	2661
Eng.	*Tannishō: Passages Deploring Deviations of Faith* (1996)	
Jp.	Rennyoshōninofumi (蓮如上人御文)	2668
Eng.	*Rennyo Shōnin Ofumi: The Letters of Rennyo* (1996)	

Title		Taishō No.
Jp.	Ōjōyōshū (往生要集)	2682
Jp.	Risshōankokuron (立正安國論)	2688
Eng.	*Risshōankokuron or The Treatise on the Establishment of the Orthodox Teaching and the Peace of the Nation* (in *Two Nichiren Texts,* 2003)	
Jp.	Kaimokushō (開目抄)	2689
Eng.	*Kaimokushō or Liberation from Blindness* (2000)	
Jp.	Kanjinhonzonshō (觀心本尊抄)	2692
Eng.	*Kanjinhonzonshō or The Most Venerable One Revealed by Introspecting Our Minds for the First Time at the Beginning of the Fifth of the Five Five Hundred-year Ages* (in *Two Nichiren Texts,* 2003)	
Ch.	Fumuenzhongjing (父母恩重經)	2887
Eng.	*The Sutra on the Profundity of Filial Love* (in *Apocryphal Scriptures,* 2005)	
Jp.	Hasshūkōyō (八宗綱要)	extracanonical
Eng.	*The Essentials of the Eight Traditions* (1994)	
Jp.	Jūshichijōkenpō (十七條憲法)	extracanonical
Jp.	Mappōtōmyōki (末法燈明記)	extracanonical
Eng.	*The Candle of the Latter Dharma* (1994)	
Jp.	Sangōshīki (三教指帰)	extracanonical